

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

CHURCH DIVINITY SCHOOL
of the Pacific

LIBRARY

Scientists Studying for Holy Order

News

Page 8

How Religion Begins

Frederick W. Kates

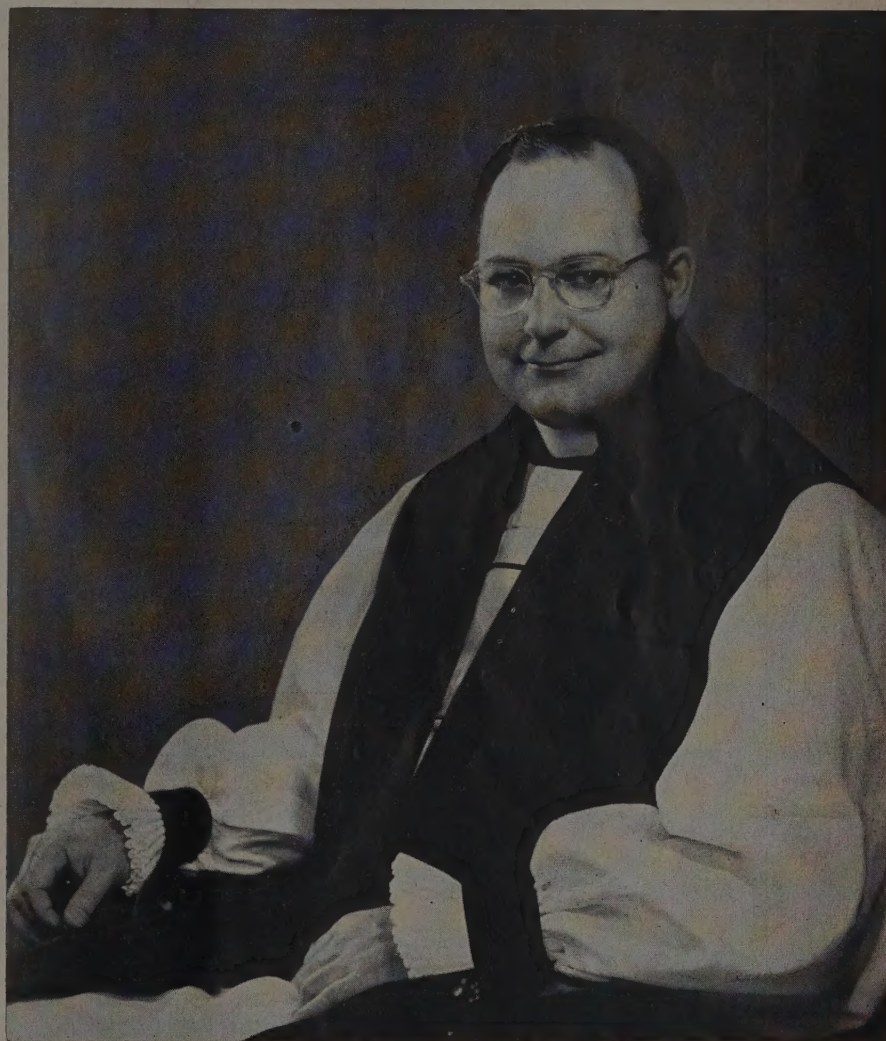
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The Churchman

Looks at His World

Editorial

Page 12



THE RT. REV. RICHARD R. EMERY

Bishop Emery's consecration as bishop of North Dakota took place in his parish church, St. Paul's, Minneapolis, Minn., May 15th [see page 9].

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LETTERS

The Reality of the Religious Life

TO THE EDITOR: After having read the religious orders number of THE LIVING CHURCH, I feel moved to say a hearty thanks. This is a college student's reaction to reading your very enlightened and informative issue.

To me the religious life seems a much more real thing now, not something which is practiced by a few remote and isolated communities "somewhere" in the Church. The various articles dealing with the monastic life were most interesting and they pointed out clearly the integral and inseparable part which religious communities have in the growth and life of the Church. I see now more clearly the fundamentally practical and down to earth aspects of the religious life as evenly counterbalanced by the spiritual and devotional aspects of it.

As a college student, I know many of my own age whose Christian experience will be greatly enriched by having been let in on this impressive phase of the Church. I am sure there are others still who will find that service to God in the religious life is the vocation that they have been called to but simply haven't known about.

The April 29th issue of THE LIVING CHURCH is indeed a favorable reflection on the policies and ideals of your magazine. Thank you, gain, thanks.

BILL STEVENS.

San Francisco, Calif.

Where Shall We Turn?

TO THE EDITOR: Generally I have been proud of THE LIVING CHURCH to which I have subscribed for a great many years. But I am ashamed of the editorial, "Where Shall We Turn?" (L. C., April 22d). The political diatribe in this ill-tempered diatribe (example: "Today the administration doesn't seem to know whether it is fighting against China, Russia, World Communism, MacArthur, or the Republican party") is ludicrous. One expects to get this sort of thing from the Chicago Tribune or from Wisconsin's Senator McCarthy. But it is discouraging to find it in one's Church paper.

I. A. SMOTHERS.

Evanston, Ill.

TO THE EDITOR: Up to now I have uniformly admired your editorials. When they have touched on political questions, it has been on a firmly Christian and nonpartisan basis. Therefore I am all the more shocked by your MacArthur editorial. It is loaded with statements that in my opinion are outrageous. It shows a pronounced Republican bias, and a lack of understanding of the Administration's policy, which in my opinion is a clear and commendable policy.

The question of whether we should bomb Manchuria and so on is necessarily both a military and a political question, with obvious advantages and dangers either way is decided. It is not proper for THE LIVING CHURCH to assume that the more warlike and reckless way is better. Ever since MacArthur said Formosa was more important than France, his policy recom-

mendations have been, to say the least, suspect.

Your editorial actually seemed to suggest, indirectly, that we ought to wage more intensive war on China because it is Communist. Should we declare war, then, on Russia too? It is hardly the Christian way.

I feel sure that on second thought you will see with some shame that your editorial was hasty, ill-considered, partisan, and unworthy of your high standards.

DONALD T. WOOD.

Boston, Mass.

TO THE EDITOR: My sincere thanks and appreciation for the editorial asking "Where Shall We Turn?" I assume the editorial was written before General MacArthur made his (to me) epoch-making address to the joint session of congress. In the closing paragraph of the editorial reference is made to the leadership Washington gave the new born Republic in the dark days of the Revolution and the like leadership Lincoln gave in the dark days of the war between the States. Then the editorial closes with the question, "Where shall America and the world turn for such leadership today, when it is so greatly needed?" As I listened to the address on the radio and have studied my printed copy of it I am wondering if here isn't the answer to that question.

(Rev.) ALFRED LOCKWOOD.

Portland, Ore.

TO THE EDITOR: Your editorial "Where Shall We Turn?", exemplifies the bold, unmushy spirit in which your admirable magazine expresses itself on down-to-earth issues. It is this reckless willingness to stick the neck out that makes THE LIVING CHURCH a living force in the Church.

A scrappy periodical should welcome scrappy readers. I therefore submit these comments on your editorial, referenced by paragraph:

¶1: The relief of General MacArthur was desired by the U.N. The action in Korea was undertaken in the name of the U.N.—not the U. S. Are you suggesting that the U.N. has been a convenient façade which it would now be realistic for the U.S. to discard?

¶2: Every military commander must have his freedom of action limited by political considerations—except in military dictatorships. Our constitutional provision making the president commander-in-chief has not been rescinded.

¶3: Do you propose that the U.S., acting without the sanction of the U.N., should attack China? Can we afford to be utterly alone in the world, either strategically or morally?

Do you regard the "business-as-usual" attitude, with which you brand Britain, as a Puritan vice wholly absent from our own men of commerce and the China Lobby?

¶4: How, pray, would you shorten the war or lessen American casualties? By converting an international police action into a Sino-American war to the death? Remember that the Red Chinese have no U.N. status or commitment. In their eyes,



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Now, isn't THIS true? Aren't there countless badly taught Episcopalians who get to feeling "tedious" over those long, many Sundays where nothing but the color of green is seen in the Church? Green, the proper liturgical color for those twenty-six weeks after Trinity, has a proper and fitting meaning. Everything Mother Church does, HAS. Green is the symbolic color for growth. All nature is growing when it is green. We, in the Church, have passed through the great Feasts and teaching periods, the deep emotional surges from Our Lord's Birth and His Death. The Church has given us about all we can manage in inspirations and teaching. The time now comes for putting all that to work IN us, and THROUGH us, to others. It is time now for us to GROW in the faith that we have professed, and Trinitytide gives

us an excellent quiet, not too demanding a period to prove to Our Lord, to ourselves, and to others, that we love Jesus and that we are actively His disciples. So, don't get tired of the long-used color of green. Rather, are we continuing to grow and serve Jesus in those same long weeks that the color is so consistently displayed? Are we?

There are other colors used all through Trinitytide, but as so many Episcopalians think they can only come to God's House on Sundays, they miss those other colors. The Prayer Book will tell you about them, about those saints who brought you your Church, and perhaps you MIGHT some day feel the pull to come and remember one of those Feast Days when the color is RED, BLOOD shed for YOU. We take lots for granted these days, don't we, even blood!

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LETTERS

the U.N. (for practical purposes an anti-Communist organization) has intervened in Korea, and they are making a natural counter-intervention. Do you suppose we shall bring Asia to its knees by destroying Yalu River dams, or atom-bombing Harbin, Mukden, and Peking? Shall we win peace and goodwill by aligning ourselves with the degenerate Fascism of the deposed Chiang Kai-Shek? Once engaged in a Chinese war, we shall be compelled in honor to prosecute it to the usual "unconditional surrender."

¶5: Unfortunately, diplomatic "policy" is one of those things which cannot be clarified on the demand of congressional committees and zealous journalists. A significant part of diplomacy lies within the realm of psychological strategy, the laying bare of which destroys its very essence. Those whose cynicism about the competence or good faith of the executive branch of our government tempts them to transfer their faith to other quarters, should in loyalty to the constitution call for impeachment. Any other course smacks of sedition.

¶6: You complain of "political expediency" (meaning, I assume, the administration's attempts to reach an understanding



with Britain, France, etc.), and then point with alarm to the comfort Russia derives from wedge-driving. The logic escapes me.

¶7: You refer to the "Truman-MacArthur feud" in a tone which implies that an upstart President has had the gall to cross the path of a man of destiny. Your scorn of "politicians" is slightly reminiscent of certain passages from *Mein Kampf*.

¶8: I shall appreciate an editorial from you entitled "Let us Turn to—" (supplying the name of a presidential aspirant who is *not* confused). Perhaps the Republican Party is very sure what it is fighting for. If so, it modestly conceals the classic simplicity of its idealism under some of the ugliest and crudest guises.

¶9: Your proclamation of "the issue in the world today" as being between Democracy and Communism, with its corollary Christianity versus materialistic determinism, comes far closer to being pious mumery than anything else I have ever read in your pages. While we court Communism, Tito, Falangist Franco, and Generalissimo Chiang Kai-Shek, we cannot equate national interests with spiritual goals. The Church can make no greater mistake, in these crucial times, than to strut in borrowed plumage. Now, as always, the first steps are humility, sincere repentance, honest facing of facts, and fear of nothing except the divine displeasure. Communism is, indeed, a loathsome and death-laden philosophy. But unless we "fight the good fight" as genuine Christians, who know but God may deny us the victory?

JAMES F. RETTGER.

Washington, D. C.

The Living Church

Established 1878

A Weekly Record of the News, the Work
and the Thought of the Episcopal Church.

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Things to Come

MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5									1 2
6	7	8	9	10	11	12	3	4	5	6	7	8	9
13	14	15	16	17	18	19	10	11	12	13	14	15	16
20	21	22	23	24	25	26	17	18	19	20	21	22	23
27	28	29	30	31			24	25	26	27	28	29	30

May

27. 1st Sunday after Trinity.
30. Memorial Day.

June

3. 2d Sunday after Trinity.
Radio and TV workshop, at San Anselmo,
Calif. (to 8th).
7. Outgoing missionary conference, NCC, Hart-
ford, Conn.
10. 3d Sunday after Trinity.
11. St. Barnabas.
13. Outgoing missionary conference, Seabury
House.
14. Conference for Men and Women in Industry,
Bossey, Switzerland (to 19th).
17. Advanced Conference, Province of Washing-
ton, Hood College (to 23d).
SPG Sunday.
18. 4th Sunday of Trinity.
24. Nativity of St. John the Baptist.
25. Girls' Friendly Society Assembly, New Lon-
don, Conn. (to 30th).
29. St. Peter.

ACU CYCLE OF PRAYER

May

29. Holy Trinity, West Palm Beach, Fla.
29. St. Luke's Church, Somers, N. Y.
30. St. Luke's, Lebanon, Pa.
31. St. Mary's Church, Asheville, N. C.

June

1. Society of St. Margaret, Boston.
2. St. Elizabeth's, Glencoe, Ill.
3. St. James', Cleveland

LIVING CHURCH news is gathered by a staff of
over 100 correspondents, one in every diocese and
missionary district of the Episcopal Church and
several in foreign lands. THE LIVING CHURCH is a
subscriber to Religious News Service and Ecumenical
Press Service and is served by leading national
news picture agencies.

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SORTS AND CONDITIONS

LIVING CHURCH news, as the para-
graph at the bottom of the adjoining
column says, is "gathered by a staff of
over 100 correspondents . . . [and]
Religious News Service." So complete
and prompt is RNS's coverage this
week that almost every item reported
below is included in its dispatches,
although in most cases we have direct-
from-the source stories as well.

THE ONLY two things RNS didn't
tell us are these: (1) The diocese of
Oklahoma is going to elect a Bishop
Coadjutor at a special convention on
June 5th and 6th; and (2) Bishop
Krischke has sent the National Coun-
cil his first annual report as Bishop of
the new missionary district of South-
western Brazil. After visiting each of
his 22 parishes and missions, Bishop
Krischke records "an atmosphere of
enthusiasm and personal consecra-
tion." He has confirmed 152 persons,
and ordained one deacon and one
priest. Excellent relations with local
governmental officials are reported.

THOUGH he has resigned as execu-
tive of the Brazilian Bible Society to
take up his episcopal duties, Bishop
Krischke has continued to work on
the Society's new Portuguese transla-
tion of the New Testament, and re-
ports that it is almost finished.

THE GREEK Orthodox Church in
America has applied for membership
in the National Council of Churches,
RNS and the NCC's news staff tell us.
The application, signed by Archbishop
Michael of the Greek Archdiocese of
North and South America was read at
last week's meeting in Chicago of the
General Board. With a membership of
approximately 300,000, the archdiocese
has a historic position of leadership
among Orthodox groups in this coun-
try. The application must be passed
on by the Council's General Assembly,
but in the meantime a Greek rep-
resentative will be asked to sit with
the General Board. Other Orthodox
Churches affiliated with the Council
are the Rumanian, Russian, Syrian
Antiochian, and Ukrainian.

OTHER ACTION of the NCC General
Board included the appointment of the
Rev. Charles B. Templeton, 36-year-
old Youth for Christ leader, as a full-
time evangelist; delegation of Meth-
odist Bishop G. Bromley Oxnam to
represent the Council at the festivities
in Greece observing the 1900th anni-
versary of the arrival of St. Paul in
Athens; engagement of legal counsel
to file a brief in a released-time case
in New York; and approval of sundry
statements on social and economic mat-
ters. Bishop Sherrill, president, and
Bishop Sturtevant of Fond du Lac
were the only members of the Episco-
pal Church named on the attendance
record.

THAT ATTENDANCE RECORD is a
remarkable document. No Methodists
were listed as representatives of their
Church, although a few were present
in other capacities. No United Luther-
ans were recorded in any capacity, and
only two Northern Presbyterians were
there representing their Church. But
six Quakers managed to get to the
meeting. Apparently the Quakers have

a concern. (The Episcopal Church was
supposed to have a delegation of four,
plus the Presiding Bishop and any
other officers or division chairmen who
would be there ex officio.)

BISHOP HODUR, Prime Bishop of
the Polish National Catholic Church,
has announced that the Polish govern-
ment has turned down his request to
return to America the body of Bishop
Padewski, a naturalized American citi-
zen, who died in a Warsaw prison.
The martyred Bishop was buried in a
very brief afternoon service in a War-
saw cemetery, according to reports
from overseas. Though the govern-
ment announced that Bishop Padewski
had died of an intestinal infection, no
one was permitted to view the body,
Bishop Hodur says—not even the de-
ceased's sister, who lives in Poland.

COMING UP TO DATE on the prob-
lems of the Rhode Island state council
of churches, the Episcopal Church has
indefinitely postponed affiliation with
the council until it adopts a statement
of belief in Christ in conformity with
that of the National Council of
Churches. A committee recommended
tabling of the proposal for affiliate
membership and the diocesan conven-
tion so ordered.

HOW CAN a clergyman get along
without The Living Church? So strong
is our consciousness of our own impor-
tance that we find this a baffling ques-
tion. So we recently sent out a letter
to a group of clerical nonsubscribers,
asking them (1) to subscribe; or (2)
to let us know whether they were see-
ing The Living Church regularly even
though they were not on our list as
subscribers. Exactly 150 replies were
received. Of these, 89 said they were
receiving the magazine regularly in
one way or another—through the
bundle plan, a subscription in the
name of some other member of the
household, a shared subscription with
a friend, a library; 55 entered a sub-
scription for a year or more; one said
he saw it occasionally; and five were
getting along without it altogether.
To which one added, "Praise be to
God! Grow up first."

WE AGREE with the "grow up" idea,
but have our doubts about the "first."
Too much circulation-anemia might
stunt our growth. In any event, the
questionnaire provides corroboration
of our opinion that the great majority
of the clergy find The Living Church
indispensable in their work.

SIZE and circulation are not the only
things that make a great magazine.
RNS tells of a new magazine in
Czechoslovakia, consisting of only one
or two mimeographed sheets and with
a circulation of about 2,000 copies. It
is an underground periodical called
Faith and Hope secretly distributed
among Roman Catholics. Faith and
Hope, according to refugees in Vi-
enna, contains news of all fourteen
Czechoslovak dioceses, foreign reports
gleaned from the Vatican Radio and
Radio Free Europe, and an editorial
commenting on some current Church
problem—frequently a problem raised
by a new government decree.

Peter Day.

ARE YOUR PEOPLE ALIVE WITH THE GOSPEL ?

Some congregations are comfortable clubby groups while others are zealously working at . . . and with . . . the gospel of Jesus Christ.

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AND NOW I SEE SALT OF THE EARTH LIKE A MIGHTY ARMY TWO KINGDOMS THE DIFFERENCE FOR GOOD OR EVIL STEPHEN, FIRST CHRISTIAN MARTYR	FIRST MISSIONARY JOURNEY SIMON PETER, FISHERMAN CALLING OF MATTHEW A CERTAIN NOBLEMAN THIRD MISSIONARY JOURNEY
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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Gather Up the Fragments

YOU have had your class for quite a while. Since that day back in September when you faced your little circle for the first time, much has happened. You yourself may not have changed much, but the children have grown. Some are now an inch or more taller, and weigh five to ten pounds more. In these eight months every one of them has acquired new skills, coordinations, and attitudes. They have been solving problems — of relationships, of pressures, of desires and impulses. They have had some helpful adult contacts, and some harmful. In school and at home, week after week, day by day, they have learned a lot.

One small sector of that time (all too small and restricted and artificial a time, we must admit) has been the Sunday morning period in the Church School. That was your golden, your only, opportunity. In those few, often noisy, confusing, mismanaged minutes you have been given the grave responsibilities of making Christians.

Now, with the closing Sunday in sight, what have you accomplished? Do they know anything, very much? What will they remember, in the years to come of what you have taught them? Two kinds of learning have been going on, whether you planned them well or not. These are in the areas of *information*, and *interpretation of experience*.

The first is easiest to measure, because it deals with facts. If they can repeat some of the things they have studied, it shows they know them. A drill with marking, or a written examination will reveal a lot. Every careful teacher plans a written quiz at the end, covering the main subjects studied during the year. The pupils have a right to be held accountable, to be tested. The teacher, too, has a right to know if she has really accomplished anything. Pupils might study harder, but, on the whole a "D" paper at the end reveals a "D" teacher.

It is desirable, for this reason, that the test be "set" by the rector or supervisor, since a weak teacher is apt to ask only trivial or easy questions. Teachers who seldom drill will be astonished to learn how little is recalled by their pupils. Again, they are often surprised that a single story may be remembered, or that the most naughty child may have caught a lot.

Such tests of factual matter help us a

little, but they are the lowest level of knowledge, and the least important for religious training. You can catch up on the names of the apostles or the days of creation when you get into college, or have to be a teacher. But your attitude toward God and the Church is formed in childhood. Can we measure this?

The second test is to see what experiences your pupils have had in the year, and what meanings have been given to them. You think back. This year our class visited the font, and later saw an infant Baptism. They prayed for a sick child, had a thanksgiving for her recovery. They wrote a letter to a mission child, and brought gifts for the Christmas box. They talked about each event afterwards, and reached a helpful conclusion.

Another teacher has arranged no special experiences. They have spent each Sunday around the class table, doing their stint in the workbook, hearing the stories — and not much else. If the general worship period was well planned, and its tone reverent, the pupils may have learned much from this, but little else of attitude or feeling will remain. God only knows (and He does know!) what this year's work in this class means for eternity. At the Final Examination each teacher must hear the judgment passed on his teaching. "Inasmuch . . ."

But some time remains, for all of us. The modern educational device of *evaluating* should be applied. In these closing weeks ask your class, "What experiences did you like best this year? What did we learn from this?—and this? What would you like to know more about, next year? Why did we do this?"

There are loose ends, fragments of lessons, important points not yet clinched. Gather up the fragments that remain. Help your children to find some meaning to what they have done. Lovingly and intelligently managed, this may well bring your year's work to a profitable conclusion.



FIRST SUNDAY AFTER TRINITY

GENERAL

RELIGIOUS ORDERS

Prayer Pays

When the 200 priests and laypeople arrived at St. Gregory's Priory, Three Rivers, Mich., on May 9th, for the consecration of the new chapel, they were somewhat perplexed to see the foundations being laid for a large building opposite the chapel.

The Abbot of Nashdom, the Rt. Rev. Dom Augustine Morris, OSB, who came by plane from England to be present at the consecration, cleared up the mystery in his speech at luncheon after the consecration. Anonymous donors, he explained, had lately liquidated the mortgage of \$7,000 on the original priory property, and another benefactor had surprised the community a bare month ago by offering to build a monastery.

Dom Morris said excavation had begun six days after the gift became known, and that the foundations were being laid within ten days. Calling attention to the snorting bulldozers grading the grounds, he laughingly observed, "the American Benedictines certainly let no grass grow under their feet."

The Abbot stated that the new building would contain 20 cells and all other necessary rooms and equipment. He said the gift would enable St. Gregory's to organize retreats for priests and laymen—work for which neighboring bishops had been especially asking.

Bishop Mallet of Northern Indiana, the community's episcopal visitor, consecrated the chapel in a ceremony of great dignity. The Solemn Mass was offered by the Abbot. Bishop Whittemore, in whose diocese of Western Michigan St. Gregory's lies, preached.

Bishop Whittemore preached on vocation to the religious life, taking as his text, "Like as a hart desireth the water-brooks, so longeth my soul after thee, O Lord." He recalled the great contributions to scholarship which religious have made to the Church down through the ages, and thanked God that Anglican Orders are living up to that tradition. He expressed the hope that they may aid, through their prayers and research, in discovering the road to the reunion of Christendom. He further hoped that the prayer life of the monks of St. Gregory's would overflow into the field of scholarship, which, in his opinion, would



ST. GREGORY'S new chapel. Opposite it, a mystery.

be the greatest secondary contribution they could make to the Church.

The new chapel, while conveying through its use of laminated arches the uplift of Gothic architecture, is modern in conception and design, remarkable in its graceful lines and proportions, and completely functional. Its monastic choir has dignity, and the sanctuary and stone high altar, and their appointments, are liturgical. Six stone altars stand in the aisles running behind the high canopied choir stalls. The building was designed for conservation of light and heat. By day it is flooded with light coming through clear glass windows. At night it is illuminated by hidden indirect lighting. It is heated by ducts which run under the tiled floor. The finish is red cedar. A commodious sacristy, as thoughtfully designed and equipped as a modern kitchen, extends across the entire rear.

The congregation included neighbors not only from the countryside and the nearby town of Three Rivers, but most adjacent cities and villages.

The entire number of guests after the service sat down to a luncheon which was provided and served by the guilds of Holy Trinity Church, Three Rivers,

where the Benedictines often minister.

In his greeting, at the luncheon, to the guests, the Prior of St. Gregory's, Dom Patrick Dalton, OSB, waving his hand toward the new buildings, said, "Crime doesn't pay, but it's a sure thing that prayer does. Two years ago when the Community decided to embark on this venture of faith we literally had nothing but a mortgage. There can be no doubt that our whole material situation has been changed by the hundreds who took the trouble to write in and tell us that they were praying for our venture. We are humbly grateful for the prayers and gifts which made all this possible; and we can only say that we will continue our life of prayer here with even greater confidence than ever; and that St. Gregory's will, we hope, stand for time beyond our reckoning as a powerhouse of prayer, with open doors to all who may come to seek God in prayer."

The Abbot, accompanied by Dom Gregory Dix, who by his missions and lectures during the past seven months earned \$9,500 toward building the chapel, returned to England by plane on May 11th. St. Gregory's will remain a priory of Nashdom until it has attained the

required number of monks in solemn vows necessary for independent abbatial status.

INTERCHURCH

"Coöperating Churches"?

The four elected representatives of the Episcopal Church on the General Board of the National Council of Churches have published a report in which they take note of objections raised by Churchpeople in groups and as individuals to the general designation, "Protestant," used to describe member Churches of the NCC. Although the report recognized the difficulty of finding a substitute nomenclature, it pointed out the increasing use of such phrases as "the Coöperating Churches" or "the Constituent Churches."

The report was submitted to the Presiding Bishop and to the National Council (of the Episcopal Church) and was approved by the National Council's Committee on Ecumenical Relations and by the National Council itself.

"The persons whose names are signed to this statement are the elected representatives of the Protestant Episcopal Church to the General Board of the National Council of Churches of Christ in the United States of America, which was brought into being at the Constituting Convention held in Cleveland, December 1950.

"We have accepted our election to this new body because, while we hold firmly to the doctrine, discipline and worship of our own Church, we are yet persuaded that there are many areas where the member Churches can work together in close coöperation in spite of their obvious differences in theology and polity.

"We realize that the 'Protestant-Catholic' position of our own Church raises some peculiarly difficult questions regarding our participation in the new National Council. The four Orthodox Churches in the Council keep their position well defined, whereas we Episcopalians tend to be grouped under the general designation 'Protestant Churches' with the other Protestant Churches. For instance, in referring to the member Churches, the title 'Protestant' is used 25 times in eight pages of the new magazine *National Council Outlook* for March 1951! While this and similar publicity does not disturb some of our brethren, it does disturb others who are properly concerned to maintain the dual nature of our Protestant-Catholic heritage.

"Our Church is under continuous handicaps in maintaining its dual nature, because not only the Roman, but also the Protestant Churches regard us as 'Protestant'; because we are the only Protestant Church which has the name 'Protestant' as a part of its official title; and because we are a small group numerically within the Council. This latter handicap is not operative on the level of the World Council of Churches, because in that body our

Church is recognized as a part of the world-wide fellowship of Churches known as the Anglican Communion.

"We recognize that there is a problem in nomenclature in the publicity of the Council and that many of our Churchpeople do not wish to see our Church described as simply 'Protestant.' We appreciate the problem, and we desire to maintain our dual Catholic-Protestant position, but we find it difficult to commend a word or phrase which describes the nature of the National Council of Churches; without at the same time doing violence to the faith of the Episcopal Church. However, we note an increasing tendency both on the part of the General Assembly as well as of the General Board, to use such phrases as: 'the Cooperating Churches' or 'the Constituent Churches' in their official statements. A recent illustration of this tendency is found in a tentative draft of the proposed Service Men's Organization, which states, in part: 'Your Committee believes the National Council of Churches should make careful preparation to serve our *constituent communions* (italics ours) as their coöperative agency for ministering in the name of Christ to those who are currently affected by the present emergency and to create now the pattern for such necessary services as the future may help clarify.'

"We are aware that some of our Churchpeople are concerned lest this new National Council become a 'pan-protestant church.' To such we would point out that the constitution of NCCCA declares that there shall be 'no centralization of power' in the Council, and that 'the Council shall have no authority or administrative control over the churches which constitute its membership.' We are bound to state that we have found no evidence of any desire to form a pan-protestant church among the constituent members of the Council; or of a wish on its part to trespass in matters which belong to individual communion.

"We believe that it is our task as delegates, to represent the whole of the Episcopal Church on the General Board; and in some sense we conceive ourselves also to represent the Anglican Communion. We have great faith in this new venture and we are persuaded that the Holy Spirit Himself is guiding the member Churches by this means into a fuller and deeper appreciation of one another. Therefore we request the prayers and we ask for the patient understanding of our Churchpeople, both clerical and lay.

(Rt. Rev.) F. W. STERRETT, Chmn.

(Rt. Rev.) HARWOOD STURTEVANT

(Rev.) JOHN S. HIGGINS

THOMAS B. K. RINGE

"Approved by the National Council's Committee on Ecumenical Relations April 25, 1951.

"Approved by the National Council of the Protestant Episcopal Church April 26, 1951."

UNITY

Churchmen and Methodists Meet

Official unity commissions of the Methodist and Episcopal Churches met in

closed session recently for the second time since January, Religious News Service reports. The commissions met at Kenyon College. No information was released on their sessions. A third meeting is planned somewhere in the East next fall.

MINISTRY

Scientists Study for Orders

Dr. William G. Pollard of Oak Ridge, Tenn., has already made his place in atomic research. He is director of the Institute of Nuclear Studies in Oak Ridge. The institute conducts research in atomic problems at Oak Ridge, and provides guidance for research specialists who come to Oak Ridge for further study.

At this pinnacle in his career, Dr. Pollard has been accepted as a postulant for Holy Orders in the Episcopal Church. He is studying under the rector of St. Stephen's Church, Oak Ridge, the Rev. R. F. McGregor. One of Dr. Pollard's colleagues, Dr. Jesse D. Perkinson, has joined him in his studies and is also a postulant for Holy Orders.

Neither plans to give up his scientific work nor to become a parish priest. Dr. Pollard is 40 years old, a native of Batavia, N. Y. He was married in 1932 and has four children.

Dr. Pollard's explanation of why he wants to enter the ministry goes back to an experience which he had in 1945 when the secrets of nuclear fission were discovered and the atom bomb was made. He had been employed in a laboratory in New York working on the general project of an atom bomb. It was a time of great anxiety and secrecy. Would the effort be successful? Would it be possible to harness the power of nuclear fission?

Then came the explosion of the first bomb at Hiroshima. The news electrified every one in the laboratory. Their great hope had been fulfilled. A new era for the life of man had begun. The atomic age had opened. No work was done in the laboratory that day or the next. Every scientist was dreaming of the great results for man which would flow from this marvelous discovery. The difficulties which had seemed infinite were overcome, new powers of unimaginable scope were available to man, and only the future could tell what would be done with them. The scientists were lifted to the skies in the joy of their success.

Three days passed and then the second bomb was dropped on Nagasaki. But this brought no joy to Dr. Pollard. Rather he was stunned by the destruction, and by the revelation that this, the greatest power ever made available to man might be used for man's ruin. Sci-



DR. WILLIAM G. POLLARD, scientist preparing for the ministry.

ence had brought forth tremendous power, but this power could be used for man's evil as well as for man's good. And it seemed that man was more ready to destroy than to construct. Was man good enough to be trusted with that which he had found? Might he not, in his foolishness and pride, use the new power to destroy all that was good in his world? Was there anything in life to which man could look for the protection of man against man himself?

Dr. Pollard tried to face it. But the dark possibilities were so great that he was led almost to despair. All that terrible day of Friday, August 19, 1945 he could see no light of hope. At evening he determined: "I must go to Church, there may be some light there." He could find no announcement of any church service in the suburb in which he was living, but he saw an announcement of a service in Trinity Church, New Rochelle, an adjoining community. So he repaired to Trinity Church. Though he had been a practicing Churchman for many years, it was his first visit to Trinity.

There he found a congregation of people on their knees. They were looking up to God in thanksgiving for the news that the war had come to an end and they were looking to the future in hope for a new life for man. There was a fellowship of faith and hope.

Dr. Pollard said, "I went into that church in fear and dismay, I went out in hope and trust."

He went back to his scientific work. Not long after, he went to Oak Ridge and was soon made director. He found there in St. Stephen's Church another fellowship of Christian faith and hope and he gave himself earnestly to its life. He took a Church school class. He bore

his witness to his scientific colleagues that life is only made complete by faith in God and in Christ.

But as he went on he saw that a further step was necessary. He must bear witness to Christ that would be unmistakable in its clarity and emphasis. God had called him to scientific work and he had no thought of doing less than his best in that field. But God had also called him to serve Christ as the only Saviour of the world. Man could live without science; man would die without Christ. How could he make this clear?

He had seen plenty of people who had achieved eminence in economic, political, and scholarly life, and who acknowledged themselves as Christians. But often it seemed that their secular work was first and their Christian interest an appendix. Some of them even seemed to patronize religion and the Church.

After long thought and prayer he applied to his bishop to be received as a postulant for Holy Orders.

He has been accepted and is now preparing for ordination. He does not think of giving up his scientific work or of entering the pastoral ministry as a career. He simply wants to be commissioned by the Church to serve as he can at the altar of God. He wishes to serve under authority and to accept the discipline of the ministry. He wishes to offer such a witness to Christ as shall be without qualification.

HEALTH

Fr. Jones' Recovery

In his weekly letter in the May 21st issue of *Time*, Publisher James A. Linen asks, "What duty has the press to keep the public informed of medical advances?" He proceeds to answer the question by relating the story of the recovery of the Rev. James G. Jones.

Fr. Jones, who was LIVING CHURCH correspondent for Indianapolis from 1945 to 1949, was the victim of five coronary attacks. Last November, after he had been bed-ridden for three years, his wife read a story in the medicine section of *Time* about an operation by which Dr. Samuel A. Thompson of New York had been able to increase the blood supply to the heart muscle starved by coronary artery disease. Mrs. Jones recalls, "We were just waiting for the next attack to kill my husband." Hopeful, the Joneses traced Dr. Thompson's address, asked their friends for fervent prayers, and left for New York. Two months ago Fr. Jones underwent the operation. "Four weeks later," reports Mr. Linen, "he was back home in Indiana, able to walk up and down stairs and stroll outdoors. He hopes, in six months, to be back in active ministry."

Richard Emery Consecrated

Consecration of the Rev. Richard R. Emery as bishop of North Dakota took place in his parish church, St. Paul's, Minneapolis, Minn., on May 15th.

The Presiding Bishop was the consecrator and celebrant and Bishops Keeler of Minnesota and Atwill, retiring bishop of North Dakota, were co-consecrators.

Presenters were Bishops Gesner of South Dakota and Hunter of Wyoming.

Bishop Kemerer, retired suffragan of Minnesota, read the Epistle and Bishop McElwain, retired bishop of Minnesota, the Gospel. Bishop Brinker of Nebraska read the litany.

Attending presbyters were the Rev. J. Thurlow Baker, rector of St. John's, Minneapolis, and the Very Rev. Arthur C. Barnhart, dean of Gethsemane Cathedral, Fargo, N. D.

The Rev. Paul S. Kramer of Seabury-Western Seminary, presented the evidence of ordination; the Rev. Bernard Hummel, St. Stephen's, Minneapolis, the evidences of acceptances of standing committees; C. J. Vogel, chancellor of North Dakota, and David Bronson, chancellor of Minnesota, the evidences of election.

The Rev. Glenn Lewis, St. Clement's, St. Paul, acted as master of ceremonies, assisted by the Rev. Vincent Anderson, St. Christopher's, St. Paul; Canon Douglas Henderson and the Ven. Vernon Johnson, of Minneapolis.

After the consecration a dinner was held for 300 visiting clergy and officials in St. Mark's Cathedral parish house, with the people of St. Paul's as hosts.

Bishop Loring's 10th Anniversary

The diocese of Maine commemorated the 10th anniversary of the consecration of its bishop, the Rt. Rev. Oliver Leland Loring, D.D., on Whitsunday.

A special prayer was authorized for use in all the Churches. As communicants came to Church, they were given a card to sign and mail to the bishop.

A special offering was taken in all the parishes and missions to provide a Loring Room in Canterbury House, the new rectory-student center at the state university. The clergy of the diocese presented the bishop with a red cope and cloth-of-gold miter. Bishop Loring preached at the annual missionary service at the Cathedral.

When the Time Comes

If and when Newark's standing committee decides the diocese should have a coadjutor it will have Bishop Washburn's complete cooperation. The Bishop made this announcement at the diocesan convention.

OKINAWA

Christianity Means Betterment

¶ *Okinawans are ready for Christianity, but the practical problems of starting a mission among them, although not insurmountable, are not much short of that. For instance food and shelter seem to be unattainable to new missionaries without the help of the army. The Rev. Frs. Norman B. Godfrey and William Heffner have been on Okinawa for two months. This latest report from Fr. Godfrey is dated the Sunday after the Ascension, May 6th.*

At present we are going ahead with an Okinawan congregation in Mawashi, a suburb of Naha, the capital of Okinawa. Our key man is Luke Kabera, Christian, artist of note, writer and radio station manager. His joy in the coming of Seikokwai priests was unbounded. We are starting services in a borough office near the site of the church-to-be. This morning there were 34 children and adults present, with the younger brother of Luke as interpreter. But Luke is the stemwinder, who knows his Church and the Church's Book.

Fr. Heffner took the service and Luke preached on the parable of the Good Samaritan. He drew grand pictures a foot square to illustrate the story, and it wound up with the Wayfarer saying prayers of thanksgiving. Incidentally, Luke was an actor in his school days, and puts his soul into his interpretation. His English is not as good as his younger brother's, but he makes up for it in zeal. Last Sunday he had me go to the Church site, and then the leaders of the commu-

nity came out from their houses to welcome me and extend their good will.

Luke Kabera was the first Seikokwai member to come forward, and he is an ardent Churchman, as is his mother. His mother taught school many years ago on Izena Shima, an island nearby. We got a petition from Izena: "Since feudalistic customs still prevail here, please build for us a Christian Church, which will help us establish a spiritualistic (sic) society." We are going to visit there next week some time.

We were fortunate to get a foothold on Okinawa through the importunity of the army. Chaplains have gone to Korea in such numbers that chapels have been without services. So, we have two army chapels to care for, here in Naha on the China Sea, and the other in Chinen on the Philippine Sea—the other side of the island.

For getting to these places we rate a jeep and driver, and are in the army now—all but oath and uniform. For doing this work we get what we sorely needed—a roof over our heads, two-fifths of a small quonset hut, and our meals at any mess. It gives us a certain responsibility but I am sure the people back home won't mind our ministrations to the troops and civilians here in this emergency. I don't know where we would be living and eating otherwise. There is nothing like a hotel, nor a room to be had. And you don't eat unless it is army chow. We had no category whatsoever for a couple of weeks and were merely guests of Fr. Fenwick, the Air Force chaplain at Kadena.

We know fine men, who in spite of ragged clothes and miserable houses, are intelligent and desirous of improving themselves and Okinawa. Christianity to them means betterment. Their old religion crumbled and the only shrine built since the war is the going-away-shrine at Shuri. If you are leaving Okinawa you must go there or else you will have bad luck. That isn't much of a religion. Basically, their moral code is founded on ancestor worship—which is not a religion. This comes to Okinawa from China. I am no authority about ancestor worship, but I cannot see it making the grade here.

We see lots of people visiting tombs, with a picnic basket and a tea pot. They seem to have a wonderful time visiting tombs, which are wombshaped—return to matrix idea. Gods are fierce looking but kindly—the fiercer the better to ward off evil spirits. The people are ready for Christianity, are reading the New Testament, and are asking questions. Usually the question is, if Christianity is all that it appears to be in the New Testament, why doesn't it produce better human specimens than evidenced?

Some past experiences of the natives have not been good, but that is not so bad now. There are always spoiled fruit in any basket. Most of the GI's are grand persons and they will run Bible classes where needed, even with the language barriers. They seem to have tied up with the Church of Christ. The Church of Christ has about 2500 members in a total population of a million plus.

The Seventh Day Adventists are building at Shuri. The Church of Christ (Disciples) has a center at Nago, second city on Okinawa, with two missionary families. This is a remarkably fine work, only a few years old but founded well and built well in two towns now.

The Roman Catholics are doing very well, with a three-year old mission in Naha.

Our own Episcopalians among the occupation have not taken any notice of us yet. But we are not here for their sake. We offered a civilian Episcopal service at a comfortable hour of 11 in this capital, where there are hundreds who claim to be Episcopalians. We miss the fellowship with our own kind of people. Fr. Fenwick has a Communion service at Kadena but it cannot reach the people off the air base. So we are turning to the Okinawans. Only three Episcopalians ever attended our service for them. Two of them have gone back to the states. The third is often busy.

KOREA

Shoes and Clothing

Destruction has been so great across the center of Korea, Church World Service reports, that "even as people return to their former places of residence most of them find nothing but land."

The most urgent need is for clothing and shoes. Parishes are urged to collect these items and send them to CWS shipping centers. CWS asks that eight to ten cents a pound be sent along to help cover costs of processing and shipping.

Addresses of the shipping centers are New Windsor, Md.; 3146 Lucas Ave., St. Louis 3, Mo.; c/o Pacific Ports Industries, Inc., 10901 Russett St., Oakland, Calif.; United Church Overseas Relief, 1746 4th Ave., Seattle 4, Wash.

JAPAN

SPG Invites Bishop Vial

The Rt. Rev. Kenneth Vial, assistant Bishop of Tokyo, has been invited by the Society for the Propagation of the Gospel, to preach at its anniversary service in England on July 29th at St. Paul's Cathedral, London.



FR. GODFREY (right) with Mr. Kabera, and the latter's mother and son.

How RELIGION BEGINS

By the Rev. Frederick Ward Kates



HOW does religion begin? To this question everyone will give a different answer.

To one man, his religion had its origin in a dire need. For another, it issued from a great gratitude. To another, it began in a blinding vision on a Damascus road. To yet another, it just grew undetected and evolved gradually, as youth slipped into manhood and maturity and experience widened.

But for all men religion becomes a vivid and compelling reality only when certain perceptions and truths become a man's own possession.

Religion begins when a man realizes that the ground on which he stands—wherever it be—is holy ground. "Draw it nigh hither," God commanded Moses, "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

This is God's world, by God conceived and created, by God sustained. The world that we know is but part of a God-governed universe which in turn is part of a God-created cosmos just beyond our wildest imagining. This is God's created world and every part of it is holy, be it a handful of dirt, a flower in a garden, a baby's tears, the ripples of the ocean, the ache in fevered ears, or the song on the lips of a radiant lover.

When a man realizes that the whole creation is of God, from God, by God, and in God, and that therefor the earth on which he stands is holy ground, then religion wells up in his breast. Religion is thus in one sense the response of man to his awareness that this is God's world, that he is always standing in God's presence, and that he should take off his shoes from his feet, for the ground whereon he stands is holy ground.

INCANDESCENT HOLINESS

Religion begins when a man is so overwhelmed and overawed by the holiness and majesty of God that he is afraid to look upon God face-to-face. "And Moses hid his face; for he was afraid to look upon God."

To say this is to point out the startling contrast between Moses and the truly religious of every age and many men and women of today who are on cozy, comfortable, and intimate terms with Deity. The chummy, pal-and-pal relationship so many people seem to have with God ap-

pals, staggers, and bewilders the religious man, the man who is so impressed by the magnitude, the wonder, and the beauty of God that he mentions the holy name only with reverence and awe.

Religion begins when a man is literally soul-struck with the holiness of God—so much so that he could not, even if he would, look upon God face to face. This sense of humbled awe, of muted reverence, almost of fear and dread, when confronted by the *mysterium tremendum*, the incandescent holiness and the effulgent glory of God, is one of the sure and certain steps in the birth-process of religion in a man.

The third step in the birth of religion in a man's heart is indicated by the question Moses asked God when God commissioned him to lead the people of Israel out of slavery into the freedom of the promised land. "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Merely by asking the question Moses showed that he was a humble man, not proud, and therefor a religious man, a man humble before God.

AN ERA OF BLATANT PRIDE

For many a man his religion began when he first became aware of his true stature and his proper place in the universe, specifically, that he is a created being whose life and every continuing breath are contingent and dependent upon the loving will of Almighty God, mankind's heavenly Father. Religion cannot possibly begin until a man knows his place in the structure of reality, knows where he fits in the scheme of things, knows he is a creature and not the Creator Himself.

It has been the vogue in our day for man to create God in man's own image, whereas the solemn truth, yes, the wonderful truth, is that man is created in God's image. We have grown up, most of us, in an era of blatant pride and arrogant self-sufficiency. For years it has been pumped into us that man is sufficient for all things and is the master, indeed the king, of creation.

It is, therefore, not to be wondered at that many men nowadays regard themselves as entirely adequate for all the problems of life, that they loudly disclaim the need of cosmic props, as they call them, or spiritual crutches for suc-

cessful living. This is one reason that prayer has become for so many the great lost art. There is, obviously, no place for prayer in the life of anyone who maintains that his own muscle and wit are sufficient for all his needs.

The religious man, however, is just the reverse of those of our contemporaries who take seriously all the talk they have heard about themselves and about man as the master of the universe and king of creation. There never has been a truly religious man who was not a humble man, and therefor a sensible and sane man (only the insane think they are kings and gods).

The religious man has a keen sense of cosmic dependence, to use Albert Einstein's phrase. And it is ever a memorable day for a man, the day when he first wakes up to this appreciation of his rightful place in God's created world—that of a creature, not that of the Creator. In that hour pride departs, pride the parent of sin, of separation from God; and in that hour a fundamental, soul-deep, life-pervading humility is born, that humility without which no man dare approach God—and without which such approach is indeed impossible.

FOUR THINGS FURTHER

Moses' experience of God at the Burning Bush suggests three of the steps by which religion begins. But there are four things further that must happen to a man if we seek to understand how religion begins.

First, a man must become vividly conscious of the moral structure of the universe. By this we mean a man must live in conscious awareness that there are moral and spiritual laws as inexorable as the laws of the physical universe, and that these laws operate with a terrifying and horrible relentlessness. It is by violating them that most of us first learn of their existence; and so for most people it is only by paying a bitter penalty that they learn to stand silent and hushed and amazed before this imperial, majestic fact: the moral structure of the universe.

Religion does not and cannot begin until a man lives his days in the light of self-won knowledge of the moral constitution of the cosmos, of which he is a part, and of his obligation to conform thereto or perish.

(Continued on page 18)

The Churchman Looks at His World*

WHEN we look at our world today, we see something very different from what our forefathers saw. In the 18th century, when this country was new, they saw an expanding frontier; a vast new continent to be explored and won by the courage and imagination of men, and in which could be built a new nation dedicated to the realization of man's birthright of life, liberty, and the pursuit of happiness. It was a noble dream, and one that was largely realized in fact. To that realization we owe today's America the beautiful, its spacious skies and amber waves of grain. In the 19th century, or rather from the close of the Civil War to the beginning of World War I, our fathers visualized a world that they thought was getting better and better, through the inexorable progress that was to flow from universal education, sound business practices, and the manifest destiny to which a kindly God had called his modern chosen people.

World War I, the 1929 market crash, the rise of the Nazi and Fascist tyrannies, followed by the colossal blood bath of World War II, rudely shattered those dreams. The growing menace of Communism has completed our disillusionment. Today, as the average man, the average American, looks at his world, he is beset by vague and nameless fears, by a persistent feeling that time is running out; that whatever the evils of the day, the evils of the morrow are likely to be even worse. Both the idealistic dream of the 18th century and the materialistic dream of the 19th century have been exploded by the demonic realities of the mid-20th century.

In this despair, our age is not unique, though we are often tempted to think it is. So it must have been for the Jews when they were condemned to forced labor in the concentration camp that was Egypt in the days of the Pharaohs. So, for the citizens of Rome when the barbarians overran their city and their empire fell into decay. So, for our Anglo-Saxon forebears when the proud Normans seized their green and pleasant land. So it has been many times in the world's history, as one civilization has fallen before the onslaught of another, in the recurring cycles that Arnold Toynbee has pictured so vividly in his *Study of History*.

Perhaps we, too, are at such a turning point in history. But it is a time for courage, not for despair. Brave men have turned the tide of history more than once; as when the Christians of Europe stemmed the Moslem horde that threatened to engulf the West, or when, a few short years ago, the free nations crushed at once the new tyrannies of the Nazi-Fascist dictatorships of Europe and the Emperor-worship-inspired fanaticism of the Orient. Now we are engaged in a similar and even greater struggle of liberty versus enslavement, both on the battle fields of Korea and in the larger arena of the world-wide clash of ideas and of philosophies of life.

At last Americans have identified the enemy, and have roused themselves to do something about the situation. At least, we have partially identified the enemy. We have identified the enemy as Communism, and against Communism we have joined the issue. We have determined to oppose Communism both at home and abroad, and to fight it both with arms, where as in Korea it turns to open aggression, and by the weapons of the cold war where its aggression is still in the realm of the political, the economic, and the diplomatic fields.

But unfortunately most of us do not fully identify the enemy, nor do we oppose Communism for the right reasons. We condemn Communism because of national interests, or because it is opposed to capitalism, or because of racial and other prejudices. We stigmatize anything we don't like as

"Communist," and, having pinned that label on it, we proceed to curse it root and branch.

Let's look at Communism not from our national or political point of view, but from the long viewpoint of Christianity. If we do that, we shall see that Communism is indeed the enemy of Christianity; but perhaps not in the same way nor for the same reasons that we see it as the enemy of our country and of what we rather vaguely describe as the American way of life.

I want to say as clearly and emphatically as possible, that Christianity and Soviet Communism are diametrically opposed and thoroughly incompatible with one another. One cannot in conscience be a Christian Communist, or a Communist Christian. In this I would go farther than the late Archbishop Temple of Canterbury, who said that the Nazi philosophy was anti-Christian, but that Communism is a Christian heresy—that is, a perversion of Christianity.

This overlooks the fact that Communism, pure and unde-filed, denies God and derides the whole concept of a divine Saviour, substituting for it a concept of materialistic redemption through worldliness, and perverting the Christian doctrine of the brotherhood of man into the slave-philosophy of the dictatorship of the proletariat. But I think I understand what Archbishop Temple meant. He meant that Communism was essentially a religion, though a false one, and that it derives much of its strength from the failure of Christians to be truly Christian.

LET me give two examples. One is a book, *Journey for Our Time*, in which a Frenchman, the Marquis de Custine (who has been described as the John Gunther of his day), tells of his experiences "inside Russia" in 1839. Here this 19th-century traveller found in the Russia of Orthodox Christianity the roots of most of the evils that have flowered in the 20th-century Soviet Union—tyranny, totalitarianism, the subordination of the individual to the state; all bolstered by a religion that, despite the depths of its spiritual insights (and there is no greater spiritual insight than in true Russian Christian mysticism), cultivated the ground in which the seed of Marxian atheism could flourish and grow.

The other example is a recent conversation with a missionary just returned from China, to whom I put a question that has long troubled me. How is it, I asked him, that 100 years of Christian missionary effort seem to have had so little effect upon China, whereas with 20 years of propaganda the Communists seem to have seized the country, lock, stock, and barrel? His answer should cause all of us, particularly those who "don't believe in missions," to hang our heads in shame.

In the first place, he said, Christian missionary efforts were largely offset by the exploitation practiced by business men and governments of the supposedly Christian West; in other words, our actions spoke louder than our words. Secondly—and this is the fact that is just beginning to come to light—the brand of Christianity that we exported was not, for the most part, the strong and sound doctrine of the Catholic Creeds, the sacramental life of the universal Church, and the apostolic fellowship knit together by the historic ministry of bishops, priests, and deacons; but a watered-down 19th-century liberalism that actually prepared the ground for Communism and made its triumph easier.

What an indictment of our easy toleration and our stay-at-

*The substance of an address given by Clifford P. Morehouse, editor, at the convention dinner, diocese of Maine, May 15th.

home Christianity, of our willingness to leave "missions" to others, with only an occasional penny or two on the red side of the pledge envelope to represent our part in that Divine Commission! Does it jar our complacency to be told that the fanatical Red Chinese armies that have boosted the casualties among our sons in Korea above the 65,000 mark are the heirs of our failure to follow our Lord's command to go into all the world and preach the *whole* Gospel, baptizing them into the apostolic fellowship that is the Holy Catholic Church, sustained by its full sacramental life?

And what are the implications of these two examples in our own nation, and in our own lives? If Communism is not merely a political and economic theory, but a false religion, seizing upon the weaknesses of our own practice of the true Christian faith and perverting them, how well prepared are we to meet its challenge in our own country, and in our own experience?

Let's look at some of the false doctrines of Communism, and see wherein they are perversions or denials of basic Christian doctrines.

(1) Denial of God. Atheism is a basic tenet of Communism. Karl Marx asserted this unequivocally. "I hate all the gods," he wrote in his doctor's thesis for the University of Jena. Later he placed man on the throne of God, when he wrote: "The root for man is man himself. . . . the criticism of religion ends in the doctrine that man is the supreme being for man." (Marx, *Gesamtausgabe*.) Better known, of course, is his repudiation of all religion, and of the idea that man is made in the image of God:

"Man makes religion," he wrote in an essay on Hegel's philosophy of law, "religion does not make man. . . . Religion is the sigh of the oppressed creature, the feelings of a heartless world, just as it is the spirit of unspiritual conditions. It is the opium of the people."

We should not be misled by the fact that, after two decades of persecuting religion, the Soviet Union became the protector of the Russian Orthodox Church, and has permitted the continuance of and even worked out methods of collaboration with both Catholic and Protestant Churches in the satellite countries. The new Communist technique is the domestication of Churches, and their perversion to Communist ends; but it does not invalidate the essential rejection of God and Christianity by Communism itself. "Our program," wrote Lenin (*Religion*, by V. I. Lenin) "rests in its entirety on a scientific philosophy and notably on a materialistic philosophy. . . . Our propaganda therefore necessarily embraces atheism."

(2) A second false doctrine of Communism is its belief in redemption within history. It may seem strange to use that religious term "redemption" in reference to a philosophy that rejects religion. But in spite of its rejection of religion, Communism does offer a form of salvation — not in some future life, but here and now.

For God, Marxism substitutes Historical Necessity; for the chosen people, it substitutes the proletariat, the working class. And these chosen people are to be saved through the class struggle, and led into the "realm of freedom" (Soviet style) through the dictatorship of the proletariat. "The true Marxian believer," says Professor Hallowell (*Main Currents in Modern Political Thought*, p. 443), "accepts the dogma of Marx as a gospel of salvation. The doctrines of Marx are never held with the scientific detachment with which scientific hypotheses are held by a natural scientist but as an act of religious faith, as a doctrine without which life would have neither meaning nor direction."

(3) Growing directly out of these two false doctrines is the ruthlessness of Communism, and its acceptance of the false dictum that the end justifies the means. Arthur Koestler's book, *Darkness at Noon*, and the Broadway play taken from it, demonstrates this very well. So do the speeches of Molotov and Vishinsky in the United Nations. Lying, murder, and

widespread terror are recognized means for promoting the ends of Communism; they are brought into play only when, in the judgment of the party leaders, they will be most effective.

In an interview that I had, three years ago, with Rakosi, the Communist leader of Hungary, he told me quite frankly that he did not believe that the use of terror would be necessary to make that country fully Communist; but he did not hesitate to use it against Cardinal Mindszenty when, from his point of view, that became necessary.

(4) These false doctrines of Communism add up to the greatest and most basic difference between Christianity and Communism — their diametrically opposed views of the nature of man. This is at the root of the whole matter, and it ought to be clearly understood by Christians and especially by Churchmen.

CHRISTIANITY teaches that all men are brothers, because they are children of one God, "the Creator and Preserver of all mankind." We pray "for all sorts and conditions of men," that God would "be pleased to make (His) ways known unto them, (His) saving health unto all nations." Christian concern for men and women of other nations, other races, other traditions and backgrounds is based on the premise that Christ died for all men, and that in Christ there is neither bond nor free, neither black nor white, but that all are His children. If we deny this in our acts, it is a perversion of our faith; and it is the shame of Christians that by our policies of race discrimination we have given Communists an opportunity to claim that they are the real champions of a community that extends across racial and national barriers.

But this is a false claim, for Communism is not interested in men and women as such, nor does it teach their universal brotherhood — let alone their common sonship to the God whom Communists deny. The solidarity of the working class, which the Communists profess, is something quite different. It is the solidarity of a monolithic society, which would liquidate every element opposed to it. The capitalist, the priest, the small landowner, the independent worker, the self-employed craftsman — all of these are the enemies of the Communist state, and they would be eliminated in the same ruthless manner in any country in which the Communists were supreme; as they were in Russia in the 1920's, in the satellite countries in the 1940's, and in Communist China today.

Here is the way in which the World Council of Churches, at the Amsterdam Assembly in 1948, which I had the privilege of attending as a representative of the American Episcopal Church, summarized the conflict between Christianity and Marxian Communism. These were enumerated as the principal points of conflict: (1) the Communist promise of what amounts to a complete redemption of man in history, apart from God; (2) the belief that a particular class, the proletariat, is free from the sins that Christians believe to be characteristic of all men; (3) the materialistic teachings of Communism, and their denial of God and of man as created in His image; (4) the ruthless methods of Communists in dealing with their opponents; and (5) the demand of the party on its members for an exclusive and unqualified loyalty which belongs only to God, and the coercive policies of Communist dictatorship controlling every aspect of life.

But it should be noted that the World Council also found points of conflict between Christianity and unrestricted capitalism. It was noted that capitalism (1) tends to subordinate the meeting of human needs to the economic advantage of those who have most power over its institutions; (2) that it tends to produce serious inequalities; (3) that it has developed a practical form of materialism because of its primary emphasis upon making money; and (4) that it has frequently led to such social catastrophes as mass unemployment and depression.

Now, I believe in capitalism — not in the old *laissez faire*, dog-eat-dog Manchester tradition, but as it has developed in

this country. It has produced the highest standard of living ever known in the world. It has developed a social consciousness reflected not only in the great humanitarian foundations but in the concern of business, both big and little, for the welfare of its employees. Its emphasis on individual initiative has been the backbone of this country, and it has led to a practical democracy in which the farm boy can become president or the elevator operator the head of a great corporation.

But we would do well to heed these strictures on our own society, and to realize that we, too, are subject to criticism; and that the spread of Communism is due in no small measure to our own shortcomings.

Earlier, I said that we had partially identified our enemy, as Communism. Let's try to go a step further. What about this materialism, of which we so glibly accuse Communists, and of which the World Council of Churches, and particularly its European members, now accuses us? Are we guilty, or not guilty?

Well, what do we see about us, in the lives of our neighbors, in our own lives? Do we place God and His Church, the spiritual values of life, first? Do we seek first the Kingdom of Heaven, accepting our Lord's assurance that if we do, all these other things shall be added to us?

We can tell pretty easily. Our Lord Himself gave us a yardstick. Where a man's treasure is, He told us, there is his heart also. Where is our treasure? In material things? — houses and clothing, cars and television, a well-filled wine cellar and an expensive country club membership? Or is some considerable part of it invested in spiritual things? — in the endowment or maintenance of our parish church, in generous gifts to missions or to religious orders, or to schools and church charitable objects? How recently have you made a *capital* gift of your treasure to some worthwhile Church project? How seriously do you take the task of stewardship over the wealth that God has given you?

Or take the matter of time, for time is wealth, too. Here God has dealt impartially with all of us. Each of us has twenty-four hours a day, seven days a week, 365 days a year, to invest. How do we apportion it? Do we begin each day with prayer, each week at the altar of our parish church, or of some other church if we are away from home? How much time do we give to Bible reading? To meditation? To good works, in the name of the Lord? How often do we take the time to speak to a friend about God and the Church; how often do we invite someone to accompany us to church?

It would be interesting to make a budget of one's time for a week, or even for a day. We have 16 waking hours in each day. What would happen if we would practice tithing in our time — give one-tenth of it to God? That's an hour and ten minutes every day — not just on Sunday, when presumably we spend that much time in church.

But more important than an arbitrary apportionment of time is the infusing of all of our time with the spirit of Christ and with the purpose of realizing God's will in our own life.

The Epistle to the Hebrews reminded the early Christians of something of great importance in four short words that we would do well to recall today: "We have an altar." The early Christians knew what that meant, for they were accustomed to gather about that altar regularly to receive the Bread of Life. We read about them in the Book of Acts: "They continued stedfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayer." That's what marked them as Christians.

And that's what marks us as Christians today — that we continue stedfastly in the Apostles' doctrine, as set forth in the creeds; the apostles' fellowship, as we find it in our churches and in communion with our own chief apostle, the Bishop of the diocese to which we belong; the breaking of bread, in the Holy Communion, the Blessed Sacrament of Christ's body and blood; and in prayers — for our own problems, for our

friends, for all sorts and conditions of men, for the living and the dead — yes, and even for our enemies.

When, therefore, we condemn Communism — as condemn it we must — let's be sure that we are condemning it on Christian grounds, and that we aren't guilty of some of the same sins ourselves. When we condemn the Chinese for "going Communist," for example, let's remember that if we had been half as enthusiastic about exporting true Christianity to them as we were about selling them the products of our capitalistic society, we might have had them as allies today instead of as enemies.

And there's another thing that we ought to remember about Communism. Whatever may be its particular manifestations at any given time and place, it is not only, or primarily, a program for armed aggression. It is a philosophy, a religion, which — false though it is — seems to hold out hope for a better life to the millions of oppressed and depressed persons, in the Orient and in Europe, who have little to lose at best and who have been led to believe that through Communism they have much to gain.

Since Communism is primarily a philosophy and a religion, we should fight it on spiritual grounds. The primary battlefield of our day is a spiritual and moral one; and in that battle every one of us is in the front ranks. Grain to India may be as important in winning that battle as bombs to Korea. Moral integrity in our own government is fully as important as Voice of America broadcasts to undermine Russian faith in the Soviet government. The way we treat Negroes in Harlem or in Mississippi is an important factor in the way the world judges the sincerity of America and of Christianity. The battlefield is not only in Korea or in Europe; it's on Main St. of your town and mine, in New York and Chicago, in every community where people live.

"We have an altar." That is the characteristic fact about the Episcopal Church, as it was about the Church described in the New Testament. Let's use that altar, regularly and frequently; and draw from it the strength and the faith with which to meet the problems of our everyday life.

Problem in Nomenclature

THE statement by the four representatives of our Church on the General Board of the National Council of Churches, published in this issue, will help to clarify the position of the Episcopal Church in interdenominational bodies. We don't like to be "grouped under the general designation 'Protestant Churches' with the other Protestant Churches" — because we are not Protestant in the same sense that they are.

This is a hard thing for our Protestant brethren to understand; and we make it harder by being the only religious body that includes the word "Protestant" in our name, and by our customary acquiescence in being so designated. But we are first and foremost Catholic, as we proclaim in the Creeds; and we are not willing to go along with the Roman Church's arrogation of that glorious title to itself alone.

As our four representatives indicate, we would be much happier if the NCC would use some such phrase as "the cooperating Churches," or "the constituent communions," in referring to the members of the NCC, which includes Orthodox as well as Anglican and Protestant Churches in its constituency. We hope the NCC will heed this courteous suggestion.

PARISH LIFE

The Long Road Back

The largest capital indebtedness of any parish in the United States (except the wealthy Manhattan parish) faced the Church of the Good Shepherd, Jacksonville, Fla., in the spring of 1944. That year was the climax of financial disaster which struck the parish in 1929. For 15 years the parish had managed to survive, despite the crippling indebtedness. Then in 1944 began the fight in earnest to wipe out the debt. Seven years later the fight is over, the debt destroyed, the

times when the parish was in default for interest.

In 1944 Bishop Juhan of Florida decided to act. The debt that year stood at the appalling figure of \$167,000. The bishop urged the vestry to call the Rev. Dr. L. Valentine Lee to lead them back down the long road to freedom from debt.

From the beginning Dr. Lee insisted on two moves. First, the parish program would be enlarged to use completely all the facilities of the parish. This meant vastly expanding the budget for local op-

remaining debt as quickly as possible.

Three men led the campaign: F. W. Brundick, Jr., John W. Donahoo, and the late A. LeRoy Johnson. C. W. Hendley was appointed treasurer.

In October, 1947, 27 months after the campaign began, the debt was reduced to \$59,000. A parish trust fund stood at \$10,000 so actually the debt was under \$50,000. So the Bishop began his one-man committee work.

On January 1, 1951, the mortgage had been reduced to \$34,860.

Early in January, Mrs. Carl S.



DR. LEE (right) exhibits \$200,000 in cancelled notes that made up the mortgage of the Church of the Good Shepherd (left).

parish free, and the church about to be consecrated.

All of the debts were manageable until just after the church was completed. The building period recalls names of two of Good Shepherd's rectors: the Rev. Messrs. Milton R. Worsham and Charles Aylett Ashby.

But the 1929 crash all but smashed the young church. It tried every expedient. The congregation fearfully anticipated losing its property. But one of Good Shepherd's distinguished laymen, C. Harrison Mann, crystalized the real viewpoint of the parish. He told the Prudential Insurance Company of America, holder of the mortgage, "A debt is a debt. Give us time and we will pay it dollar for dollar."

In 1930 the net mortgage debt was \$96,000. Pledges were cancelled by general consent, and the parish decided to start all over again.

During the next 15 years no major attempt was made to wipe out the debt. Sometimes the parish had to be partially excused from its obligation to the diocese in order to pay interest. There were also

eration. It has resulted in the employment of a second clergyman in the parish, the Rev. T. W. Tayloe, and of a director of Christian education and youth work, and a full-time director of music who now runs three excellent choirs. It has resulted in a greatly expanded Sunday school, and a week day program including full use of the swimming pool. The swimming program is set up under the junior vestry and administrated by YMCA personnel.

Dr. Lee's second requisite was that the parish assume its full share of the diocese's expenses. Good Shepherd's diocesan assessment and quota giving are now 300% above giving in 1944.

Bishop Juhan also made two provisions. First, the vestry must go on record to reassure the diocese that the obligation was Good Shepherd's alone. Second, the parish must begin a thorough campaign to liquidate as much of the debt as possible.

Then the Bishop said that if, when the campaign was finished, the debt was brought down to \$50,000, he would act as a committee of one to complete the

Swisher, a devoted member of the church, authorized a \$5,000 conditional gift to be made available in 1951 by her and her husband, provided the bishop could, from whatever sources, finish the debt during the year. The bishop, after conferences, asked senior warden Henry W. Dew, the vestry, and Dr. Lee to make a final effort. The bishop himself offered to furnish a \$10,000 gift on May 1st, provided all other funds were on hand by that time.

On May 1st, using the gift of Mr. and Mrs. Swisher, drawing on the Good Shepherd Trust Fund, certain other legacies, and on special gifts from some 50 members of the congregation, and using the final gift from Bishop Juhan, the parish paid to the Florida National Bank of Jacksonville, which had purchased the original mortgages, the sum of \$35,266.80.

Special indebtedness for treating the church proper with acoustic tile was also paid up.

On May 30th, at eight o'clock in the evening, Bishop Juhan will consecrate the Church of the Good Shepherd.

New Books

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Elizabeth Goudge

GOD SO LOVED THE WORLD

A new and beautifully written work on the life of Christ, *God So Loved the World* has the distinction—aside from the fact that it is of so high a literary calibre—of being one of the few modern-day 'lives of Christ' to be written from an essentially orthodox and Anglican point of view.

[The author is a distinguished daughter of the one-time Canon of Ely Cathedral and (later) Regius Professor of Divinity at Oxford University.]

This book presents no mere picture of a man just like the rest of us, a "good neighbor;" this is the picture of the Son of God—merciful, loving, yet always conscious of His mission and the sacrifices that must be made through Him. \$3.50

Charles R. Joy

MUSIC IN THE LIFE OF ALBERT SCHWEITZER

Distinguished books have been written on Schweitzer the theologian and Schweitzer the medical missionary; now, at last, has been published a definitive work on the figure of Albert Schweitzer the musician.

The major portions of this book are made up of Schweitzer's own writings on musical matters. A considerable section has been devoted to excerpts from his monumental study of Johann Sebastian Bach. There is some particularly excellent material culled from his influential treatise on organs and organ building. All has been put together in a continuous chronological account. At the same time, the other great landmarks in Schweitzer's life are drawn into the narrative, and the reader will be rewarded by a surprisingly complete picture of those 'many lives in one' that form the record of an amazing and tremendous personality. *Illustrated*. \$4.00

Frank C. Laubach

WAKE UP OR BLOW UP

A new book by the author of the popular *Prayer—The Mightiest Force in the World*, in which is presented Dr. Laubach's vigorously-stated thesis for the salvation of the world. \$2.00

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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

A Milestone Toward Completion

THE project to capture the truth and beauty of the Holy Bible in 20th-century English—on which scholars have labored 14 years—has passed another milestone toward completion with the delivery of the first manuscripts of the Revised Standard Version of the Old Testament to the publishers, according to a release of the National Council of the Churches of Christ in the U. S. A. of May 12th.

Dr. Luther A. Weigle, of New Haven, Conn., dean-emeritus of Yale Divinity School and chairman of the Standard Bible Committee, presented the first four books of the Bible to William R. McCulley, president of Thomas Nelson & Sons, publishers, in New York City. The committee is comprised of 31 Biblical scholars, including three Anglicans: W. R. Bowie, Frederick C. Grant, and Fleming James.

Delivery of the remaining manuscripts is scheduled to insure publication of the new version in September, 1952. Work on the Revised Standard Version of the New Testament was completed in 1945 and published by Thomas Nelson the following year. In addition to the single volume Holy Bible, the Old Testament will be published as a companion volume to the New Testament of which nearly 2½ million copies already have been distributed.

The new version is the authorized revision of the American Standard Version of 1901 and the King James Version of 1611. Work on it was begun as long ago as 1929, but actual revision was started only in 1937.

Of Interest

AMONG important works just published are several of special interest to Churchpeople:

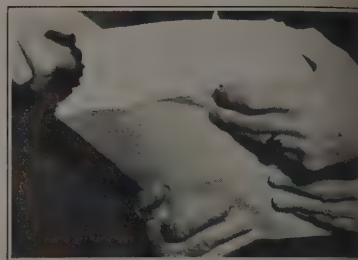
Comprehensive in compass: *A History of the Cure of Souls*, by John T. McNeill (Harpers, Pp. xii, 371. \$5);

A love story critically considered: *Héloïse and Abélard*, by Etienne Gilson (Henry Regnery. Pp. xv, 194. \$3);

Where ethics and theology meet: *Faith and Duty*, by N. H. G. Robinson (Harpers. Pp. x, 150. \$2);

Relating religion to intelligence: *A Faith that Fulfills*, by Julius Seelye Bixler (Harpers. Pp. 122. \$2);

All about religion in the college: *Liberal Learning and Religion*, edited by Amos N. Wilder (Harpers. Pp. xi, 338. \$3.75);



CHANGING HANDS: Manuscripts of revised Old Testament pass from committee chairman's hands (lower) to publishers' (upper).

Predicted to become epoch-making *Christ and Culture*, by H. Richard Niebuhr (Harpers. Pp. x, 259. \$3.50);

With accent on "liberal or democratic Roman Catholicism and Puritan Protestantism": *Democracy and the Churches* by James Hastings Nichols (Westminster Press. Pp. 298. \$4.50).

All of the books listed above are candidates for possible further review.

It works!—after only a week's practice: *How to Read Better and Faster*, by Norman Lewis, revised edition (New York: Thomas W. Crowell. Pp. xvi 416. \$3.50). Fuller report later.

Just received from England: (1) *Intercommunion: Report of A Theological Commission of Faith and Order* (SCM. Pp. 32. Paper, 2/-); (2) *Ways of Worship: Report of a Theological Commission of Faith and Order* (SCM Pp. 25. Paper, 2/-); (3) *New Horizons* by J. McLeod Campbell, with foreword by Abp. of Canterbury (Church Information Board. Pp. 135. Paper, no price given) — a survey of the work of the Anglican Communion; (4) *What do We Believe?* by John Lawson (SPCK. Pp. xii, 188. 6/6) — "144 straight questions and plain answers concerning the teaching of the churches."

Another addition to the spate of books currently appearing on education is *The Attack upon the American Secular School*, by V. T. Thayer (Beacon Press. Pp. x, 257. \$3).

Purpose of the book (a further installment in series Beacon Studies in Freedom and Power, which includes Paul Blanchard's *American Freedom and Catholic Power*) is "to review the evolution of the secular school and to weigh and appraise both the criticisms of secular education and the attempts now being made to revert to old practices. . . ."

Questions dealt with include the in-

interpretation of separation of Church and State in education, the extension of federal aid to non-public schools, Bible reading, prayers, and religious ceremonies in the secular school, religious instruction in released time, and education in moral and spiritual values in the secular school.

Eerdmans have begun reprinting the American edition (ca. 1885, edited by Cleveland Coxe) of the Edinburgh edition (ca. 1867, edited by Alexander Roberts and James Donaldson), of *The Ante-Nicene Fathers*.

Volume I, containing the Apostolic Fathers, Justin, and Irenaeus, is now available. (Pp. viii, 602. \$6).

His Servants the Prophets, by Eric W. Keaton. An introduction to what the prophets taught, designed to lead to a new appreciation of the New Testament and the fulfillment of the Old. Author is fellow and dean of Gonville and Caius College, Cambridge University (Macmillan. Pp. 128. \$1.50).

Two recent volumes of verse, both including poems published in *THE LIVING CHURCH*, are *The Plumes of Dream*, by Maragret Ridgely Partridge (Coward-McCann. Pp. xiv, 97. \$2.50) and *April's Altars*, by Gertrude Shisler Greenwood (Wings Press. Pp. 64. \$2).

Containing interesting anecdotes about masters and children, with some sermonizing, *The Foundling*, by Francis Cardinal Spellman, is somewhat lacking in plot and reads more like a case history than a novel (Scribners. Pp. 304. \$2.75).

Grosset and Dunlap are making available, at the reduced price of \$1.50, some earlier religious novels published by themselves and others. Best of these is perhaps *The Brother*, by Dorothy Clarke Wilson (Pp. 325), a Scripture-based novel about "James the brother of the Lord" — well written, but with liberal protestant background.

Periodicals

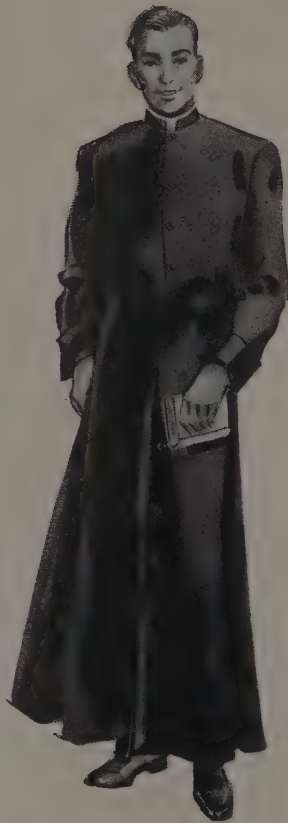
JUST received from England is Vol. I, No. 1, of the *New Outlook*—more fully the *New Outlook for Faith and Society*—quarterly successor to the *Christendom*, recently discontinued.

Describing as "exacting and intimidating" the writing of the first editorial of a new magazine, the editor, J. V. Langhead Casserley, sets forth the editorial policy as that of "Christian humanists: men to whom nothing human is alien and nothing real irrelevant precisely because everything human and everything real belongs to God" (Mowbrays. 10/6 year).

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THE LIVING CHURCH has made many new friends during recent months—and most of them have been introduced to the magazine by its old friends. Beginning at about 15,000 total weekly circulation last fall, we have increased by almost 1,000 in new subscriptions and by well over 1,000 in additional bundle copies.

This year's goal is a weekly circulation of 30,000 copies. And if the goal is attained, next year's will be 60,000 copies. When that is reached, the new objective will be 120,000 copies per week.

Such doubling and redoubling seems impossible, on the face of it. In fact, however, it is not impossible. Already, hundreds of Churchpeople who believe in the value of a widely circulated Church newsmagazine *have shown that something can be done about it.* Our seven step circulation plan is steadily moving forward, and as more and more Churchpeople join in the effort, we are confident that it will go over the top.

The most important immediate steps are these:

(1) Help us to develop articles and authors in tune with the Church interests and needs of laymen: We are receiving more of this kind of material, but we need still more.

(2) Help to build the bundle plan. A year ago, 250 parishes were receiving 2282 copies weekly. This year, 385 parishes are receiving 3520 copies weekly. But there are still more than 7,000 parishes which do not receive a bundle.

(3) Help us to interest new readers at the low introductory rate of \$2.00 for 26 weeks.

(4) Help us, by a contribution, to build a promotional fund of \$3,000 for producing in large quantity a leaflet advertising THE LIVING CHURCH.

Our objective of doubling circulation is an ambitious one—but in essence it is no more ambitious than for you to write *one* article, arrange for a bundle in *one* parish, place *one* subscription in addition to your own, or send *one* contribution to the promotional fund. The only thing that is big about the project is the concept of *every* reader doing one of these four things.

You read THE LIVING CHURCH because you know its importance in your Church life. Won't you help others to make the same discovery today.

The Living Church

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Religion

(Continued from page 11)

Secondly, to use John Buchan's words: a man must accept the ultimate frustration of mere human effort, and at the same time realize the strength which comes from union with superhuman reality. Religion does not become a dynamic factor in a man's life until he has come to this point. Then only does he feel the urgent need to bind himself to God and to seek from Him the strength both to live joyously and to die without fear.

Thirdly, religion is born when a man comes to have what Miguel de Unamuno calls "the tragic sense of life." To be a religious man, one must look out upon the beauty and loveliness of the world in gratitude and joy and thanks giving, and at the same time be all but torn apart in soul by an acute realization of the world's suffering and sorrow and pain and sin.

This, surely, must happen to a man before real religion can begin to possess him: he must be thrilled beyond words by the preciousness and sheer miracle of life and all living, and at the same time be grievously afflicted by life's tragedy. So only will he come to understand why Christian men believe that God Himself has a broken heart. So only will he be fired by the vision of what life on earth should be, and in fact could be, if we would abandon our willful ways and follow God's path to peace.

Finally, before real religion can spring to life, a man must have captured for himself an actual vision of the real Christ. When that happens to a man, he is compelled to run and worship Him.

AS A WHITE FLAME

Today it is hard, strangely, for men to do this—to win for themselves a real vision of the real Christ. Too many books and too many sermons about Him, too many stained-glass windows and child's talk about Him, too great familiarity with His name and casual acquaintance with His beauty—these, perhaps, account for the difficulty men today experience in seeing Him who once moved among men as a white flame.

Yet hard as it may be to see the real Christ, as He was and as He is, such, I believe, is our major task if we are to be fired by religion of such splendor and power that it will make us strong where now we are weak, brave where now we are fearful, courageous where now afraid, clean where now impure, noble where now mean and despicable, beautiful where now sordid and ugly.

Religion born in us when the experiences we have listed happen to us will send us out into the highways and byways of our all-but-splintered world to build it anew and to build it true—according to the pattern of the loving God.

MICHIGAN—Eight neglected boys, whether from broken homes or law violators, are working, praying, and playing together at St. Peter's Home for Boys, Detroit. It is the only place in the huge industrial city where boys between 14 and 18 years of age may help build themselves into useful Christian citizens in a non-Roman Christian center.

The Rev. Austin J. T. Ecker, former army chaplain, not only used his chaplain's salary but cashed his 23 hard-saved war bonds to start and keep the home and feed the first boys. He died on an errand to save one of his boys.

Today the home is a diocesan institution. Yet when Fr. Joe (which is what Fr. Ecker was called by his boys and the policemen who helped him)

Some Roman Catholics wanted the property, for their chancellor saw the great missionary opportunity. Some Episcopalians wanted to sell, but others saved the buildings. Fr. Joe offered to serve St. Peter's Church as priest without stipend if he could have the parish house for his boys.

As there were no funds to start the home, he used his own meager salary and savings. Ethel Hogel, known to prison officers, parole officials, policemen, and the 37 boys who have since passed through the home, as Mother Hogel, came in from the department of missions. Her official title is "Mother and Associate Superintendent."

It took six months to get the bare minimum of equipment to start the home.



FR. JOE and St. Peter's first resident. Many boys could be saved.

ed, there was very little money in the treasury of the home. It ran on faith, prayer, and hard work. A recent visit to the home revealed that it needed the equipment for another bathroom, an additional dormitory room, some paint for a complete paint job, and vestments for the acolytes and choir. The boys now have only one change of clothing. If these things and a few others would be made available, then 24 boys could be taken care of. There are over 200 that need the attention of the home.

In 1947 Fr. Ecker drove past what is now the home. (He was serving then as chaplain for the Detroit Episcopal City Mission, with juvenile courts and police stations as daily assignments.) There stood empty St. Peter's parish house, and partially closed Church. He knew from his daily work that many boys could be saved before they were committed to the Wayne County Detention home.

In January, 1948, St. Peter's Home for Boys officially opened. In June, 1950, it became a diocesan institution. And in September, 1950, Fr. Joe died.

One of the earliest arrivals at the home was a 14-year-old boy—call him Bob. Juvenile Court Justice Healy, a Roman Catholic, agreed that Bob was typical of the type of problem Fr. Joe was trying to solve. Bob was a truant from school. He was the son of a prostitute. During most of his life Bob had slept in the same room where his mother earned her living. For a while he lived in a box car. He had a strong loyalty to his mother, which he preserved during his assimilation of Christian ideas. Bob was chosen by a wealthy lady to be the recipient of the education she had planned for her son, who had flunked out. Today Bob is a leader in the New England private school where he is studying. He is receiving all A's.

Other early arrivals were Danny and

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his brother. Their step-mother made them steal money, snatch purses on busy Detroit streets. Today both boys are model employees at a large car manufacturer.

Johnny, another of the first comers, lived with 13 others in two rooms. His oldest two brothers were in prison for rape, his mother was a drunk, and his father wandered from one prostitute to another. Today Johnny's school average is 87%, and he is president of the student council.

The work that produced such results went on, even though lack of money and bitter cold nearly drove Fr. Joe and Mother Hogel to despair. Each night they turned off the oil after the boys had gone to bed, to save money since the Church paid the fuel bill as its share. Often their hands shook with cold as they tried to balance the books and plan the program for the next day.

A member of Alcoholics Anonymous was brought back to his wife and child

after intoxication lasting for years. In thanksgiving, he brought food, blankets, and even a television set for the boys. Fr. Joe thought the set would not only help in an educational way, but keep the boys interested and occupied.

In the simple and beautiful chapel, which seats 34, the Holy Eucharist is celebrated daily. On Sunday all the boys sing in St. Peter's choir or serve at the altar. Each evening they attend compline. Thirteen boys have been baptized, and 11 confirmed.

John H. Goodrow, 21-year-old candidate for Holy Orders, assists Mother Hogel. He works for an insurance company in the morning, attends Wayne University in the afternoon, and is counsellor to the boys for their activities.

Boys are encouraged to play with other neighborhood children in order to obtain as normal a play background as possible.

Each boy receives a weekly allowance of \$1.50. He is encouraged to bank it, or spend it on useful items. A weekly

clothing ration is issued to each boy. To help their families or obtain extras, several boys take on outside work.

Detroit court officials said that three categories of boys should come to St. Peter's if there was more room. (1) Children neglected or deserted by parents or guardians. (2) Law violators—petty thievery, minor misdemeanors. (3) Boys sent directly from their own homes or schools, where they can no longer stay due to their own or parents' behavior.

Fr. Joe's slogan was, "Work, pray, and play together."

The motto of the home is, "Arise, lift up the lad, and hold him in thine hand for I will make him a great nation."

A Detroit police lieutenant said, "They minister to the spiritual and physical needs of those kids, some of whom are plenty tough, believe me."

A boy down the block said, "Those kids are chums, good playmates."

A neighborhood grocer, with most of his wares displayed on the sidewalk, said "None of the St. Peter's boys ever stole a thing here. Once they recovered some stuff for me."

Fr. Joe died in an automobile accident, driving back to Detroit after helping one of his boys in trouble. Completely exhausted by his work and after a whole night of trying to save a youngster, he fell asleep at the wheel and crashed into the back of a truck and died on the highway.

At Fr. Joe's funeral Detroit policemen marched in the procession, and several Roman Catholics were present.

Station WJR, CBS in Detroit, carried a special transcribed interview of Fr. Joe by Lynn Schwarz, diocesan DP director, a few hours before he was killed. The recorded broadcast caused Bishop Hubbard, Suffragan of Michigan, who was driving when he heard it, to go to the side of the road, stop his car, and unashamedly weep at the loss of a great priest.

One boy managed to escape from reform school to attend the funeral. Others drove or hitchhiked many miles. Every boy who ever attended the home has come back since Fr. Joe's death to pay tribute to his memory.

Now the home needs a priest. Several parishes want to send boys to the home, but there are not the facilities to handle them.

A Detroit policeman said, "Fr. Joe loved boys. He once told me that there was no money for the home, and I told him I would pray for help for him. On pay day I sometimes stop by the chapel, and slip a dollar or two in the box after I have prayed that members of the Church will take a greater interest in this work."

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Charles (Buddy) Rogers, 27-year old producer Mal Boyd, has announced plans to abandon a successful career in the entertainment world to study for the priesthood.

Admitted as a postulant for Holy Orders in the diocese of Los Angeles, Mr. Boyd will enter the Church Divinity School of the Pacific in the fall. He has announced that PRB, Inc., in which he has been associated with Miss Pickford and Mr. Rogers would be dissolved.

DELAWARE—A woman so critically ill of cancer last April that death was expected daily is now sitting up in a wheel chair and has been eating solid foods for the first time in months. The change in her condition—there is no insurance that she has been or will be cured—came after the Rev. Charles J. Schreiner, assistant minister of the Cathedral Church of St. John, Wilmington, Del., who had administered Holy Unction, combined efforts with aircraft worker Charles W. Shoffie, a Methodist, and air force Captain Robert P. Kemske, an Episcopalian, to get a supply of a new drug, krebiocen, for her.

Mr. Shoffie, who became interested in the case when he overheard Mr. Schreiner talking with an acquaintance of the patient, hunted down newspapers carrying the names of the Chicago doctors who developed treatment of cancer by krebiocen. After two and one-half hours of long distance telephoning he located one of the doctors, and got a promise that the drug would be made available. Mr. Shoffie stayed at the telephone until he got a promise from New Castle County Airport that a jet plane would make

the flight to Chicago despite pea soup weather.

Captain Kemske volunteered to fly, although the patient was not expected to live until the drug arrived. At 12:15 PM on April 3d, nine hours after he had taken off, Captain Kemske landed in Wilmington. The drug was rushed to the hospital with a state police escort. The patient has been receiving injections ever since.

Until last January the Rev. Mr. Schreiner did not know the patient. He met her through an error. Planning to visit another patient at the hospital, he was given the wrong room number. Upon entering the room he realized his mistake but stayed to visit. After that the visits became regular. Mr. Schreiner learned that the patient had no real Church affiliation. He began to tell her about the Faith. In February, Mr. Schreiner baptized the woman, her son, and her sister.

NEWARK—A salary minimum of \$3300 and house for all married clergy in the diocese of Newark was adopted by convention. Bishop Washburn warned against letting this minimum become a maximum. Convention also decided to admit women delegates [L. C., May 20th]. Four new parishes were voted into union with convention. Bishop Washburn announced that St. Katharine's Home, founded in 1890 to help unmarried mothers, would be closed and the possibility of a merger of the Home with the Youth Consultation Service. Bishop Washburn admonished parishes to heed the House of Bishops disapproval of using gambling to raise money for the Church. "Any failure to do so," he said, "I must regard as sheer parochialism."

ELECTIONS. New standing committeemen: Rev. E. M. Tasman, H. T. Stetson.

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CHANGES

Appointments Accepted

The Rev. John J. Albert, formerly rector of Trinity Church, Troy, Ohio, will on June 1st become priest in charge of St. Gabriel's Church, Marion, Mass. Address: Front and South St.

The Rev. Dr. Henry M. Eller, priest of the diocese of Olympia, is now assistant at St. Paul's Church, Flatbush, L. I., N. Y. Address 157 St. Paul's Pl., Brooklyn 26.

The Rev. William L. Gatling, Jr., formerly curate at Christ Church, Raleigh, N. C., will become rector of St. John's Church, Versailles, Ky., on June 10th. Address: 137 Elm St.

The Rev. W. L. Fielding Haylor, formerly rector of Grace Church, Lyons, N. Y., is now rector of the Church of St. John the Evangelist, Newport, R. I. Address: 59 Washington St.

The Rev. Boyd R. Howarth, formerly rector of Memorial Church, Baltimore, will become rector of St. Mark's Church, Gastonia, N. C., on September 1st. The Rev. Mr. Howarth was also secretary and examining chaplain of the diocese of Maryland and president of the Maryland Clericus.

The Rev. Walter S. Mitchell, formerly rector of St. Philip's Church, Belmont, N. Y., and vicar of Grace Church, Belfast, and St. Paul's, Angelica, will become rector of St. John's, Clifton Springs, N. Y., and vicar of St. John's, Phelps, N. Y., on June 20th. Address: Clifton Springs.

The Rev. R. A'Court Simmonds, who recently retired as rector of St. Mark's Church, Portland, Ore, is now rector emeritus.

The Rev. Warren H. Steele, formerly rector of St. Thomas' Church, Bath, N. Y., and the Church of the Good Shepherd, Savona, will become assistant headmaster of St. Andrew's School, St. Andrew's, Tenn., on September 1st.

The Rev. Harold E. Taylor, formerly assistant minister at Christ Church, Cambridge, Mass., is now rector of Trinity Church, Whitinsville, Mass. He will also be in charge of St. John's, Millville.

The Rev. John E. Wootton, formerly rector of St. John's Church, Clifton Springs, N. Y., and Trinity Church, Shortsville, will become vicar of St. Matthias' Church, East Rochester, N. Y., on June 20th. Address: 221 West Ave.

Armed Forces

Chaplain T. Stewart Matthews, who is on leave of absence as rector of St. Paul's Church, Macon, Ga., is now U. S. Air Force chaplain at Turner Air Force Base, Albany, Ga.

Chaplain James A. Mayo, formerly at Macdill Field, Fla., is now at Wichita Air Force Base, Wichita, Kans.

Captain Jack Viggers of the Church Army, who has been in charge of the Virginia City field in the diocese of Montana, has been called for duty with the U. S. Navy.

Resignations

The Rev. Alfred C. Bussingham, formerly vicar of St. Margaret's Mission, South Gate, Calif., has retired from the active ministry because of heart trouble. Address: Paradise Camp, Star Route, Santa Barbara, Calif.

The Rev. S. L. Hagan, who formerly served the Church of the Redeemer, Cairo, Ill., has retired from the active ministry because of poor health. Address: 4106 Osborne Ave., Drew Park, Tampa 3, Fla.

The Ven. Victor W. Mori, archdeacon of Morristown, in the diocese of Newark, and for the past 38 years rector of Grace Church, Madison, N. J., will retire on July 31st. Address: 70 Center Ave., Chatham, N. J.

Changes of Address

The Rev. Peter M. Dennis, rector of St. Andrew's Church, Kokomo, Ind., is now living at 522 W. Taylor St. The former rectory was at 602 W. Superior St.

The Rev. Daniel H. E. Fox, who had been serving temporarily as assistant at All Saints' Church, St. Thomas, V. I., may now be addressed at Holy Cross Monastery, West Park, N. Y.

The Rev. Charels F. Langlands, who is serving St. Peter's Church, St. Petersburg, Fla., formerly addressed at 3043 Fourteenth St., N., may now be addressed at Box 1555, St. Petersburg, Fla.

The Rev. Dr. John G. Martin, retired priest of the diocese of Newark, formerly addressed in

Miami, may now be addressed at 6922 Todera St., Coral Gables, Fla.

Ordinations

Priests

Los Angeles: The Rev. W. Clinton Billig, who was named executive assistant to the Bishop of Los Angeles in February, was ordained priest on February 15th by Bishop Bloy of Los Angeles at St. James' Church, Los Angeles.

The Rev. William A. Blandon, Jr. and the Rev. Charles W. Scott were ordained to the priesthood on February 17th by Bishop Campbell, Suffragan Bishop of Los Angeles, at St. Paul's Church, Pomona, Calif., where the Rev. Mr. Scott has been serving as assistant. The Rev. Mr. Blandon will continue to assist the dean of St. Paul's Cathedral, Los Angeles.

The Rev. Raymond P. Jones, who has been on the staff at St. Alban's Church, Los Angeles, was ordained priest on February 16th by Bishop Bloy of Los Angeles at St. James' Church, South Pasadena, Calif., where the ordinand's father is rector.

The Rev. Joseph Edgar Livingston, who recently became vicar of Ascension Mission, Tujunga, Calif., was ordained priest on February 16th by Bishop Bloy of Los Angeles at St. John's Church, Los Angeles.

Southern Ohio: The Rev. Richard Tippin Lambert was ordained priest on March 1st by Bishop Hobson of Southern Ohio at St. Luke's Church, Granville, Ohio, where the new priest will be rector. Presenter and preacher, the Rev. Dr. R. S. Lambert. Address: 418 Burg St., Granville, Ohio.

Deacons

Albany: Charles B. Shaver was ordained deacon on May 10th by Bishop Barry of Albany at Bethesda Church, Saratoga Springs, N. Y. Presenter, the Rev. H. P. Kaulfuss; preacher, the Rev. Malcolm Eckel. To be rector of St. Faith's School, Saratoga Springs, N. Y.

Atlanta: Jay Victor Nickelson, lay reader in charge of St. Alban's, Elberton, Ga., and the Church of the Mediator, Washington, Ga., was ordained deacon on April 7th by Bishop Walker of Atlanta in the Mikell Memorial Chapel of the Cathedral of St. Philip, Atlanta. Presenter, the Rev. Milton Richardson; preacher, the Bishop. Address: Elberton.

Kansas: John Emory Skinner, a student at the Philadelphia Divinity School, was ordained deacon on May 7th by Bishop Fenner of Kansas at Trinity Church, Arkansas City, Kans. Presenter, the Rev. S. S. Newton; preacher, the Rev. J. H. Pruessner.

Los Angeles: Cameron Harriot and Earl G. Rankin were ordained to the diaconate by Bishop Bloy of Los Angeles at St. James' Church, South Pasadena, Calif., where the Rev. Mr. Rankin is assistant. The Rev. Mr. Harriot is a student at the Church Divinity School of the Pacific.

Maine: Richard Colburn Acker was ordained deacon on May 8th by Bishop Loring of Maine at the Church of St. Mary the Virgin, Falmouth.

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CHANGES

reside; Me. Presenter, the Rev. T. G. Akeley; achier, Canon R. H. Hayden. To be deacon in charge of Central Maine missions. Address: Rectory, Brownville Junction, Me.

Ohio: James Millar, formerly of the Reformed Episcopal Church, was ordained deacon on April 14 by Bishop Tucker of Ohio at Grace Church, Clyde, Ohio. Presenter, the Ven. Dr. Donald Sanders; preacher, the Rev. Hunsdon Cary, Jr. To be deacon in charge of St. Paul's Church, Bellevue, Ohio, and Grace Church, Clyde. Address: Bellevue.

Diocesan Positions

The Rev. M. Lewis Marsh, Jr., vicar of the Mission of the Transfiguration, Evergreen, Colo., now an archdeacon of the diocese of Colorado.

Lay Workers

Mr. Ernest L. Badenock is lay reader in charge of St. Matthew's Mission, Glendive, Mont. Address: 5 W. Towne.

Miss Gertrude Moakley, 34 Bethune St., New York 14, is now president of St. Ursula's Guild, New York Chapter. Miss Mary Kearney, 107-38 70th York Blvd., Jamaica 5, N. Y. is secretary.

Cadet Luther Williams, C.A., was commissioned to join in the Church Army by Bishop Hobson of



Southern Ohio in the chapel of Christ Church, Cincinnati, Ohio, on April 9th. Captain Williams, who was presented by the Rev. Francis J. Moore, editor of Forward Movement publications, is in

charge of St. Mark's Church, Cincinnati. Others taking part in the service: the Rev. Wayne S. Snoddy, Captain Eric Kast, Captain Fred M. Nussbaum.

Marriages

The Rev. Robert Leroy Thomas, who is in charge of All Saints' Church, Norton, Va., and associated missions, was married on April 18th to Miss Dana Arrington Dibrell, daughter of Comdr. and Mrs. Sterling T. Dibrell of Alexandria, Va. Address: 1001 Virginia Ave., Norton, Va.

The Rev. Rhett Y. Winters, Jr. was married on April 26th to Miss Mary Turner. He is in charge of the Church of the Transfiguration, Bat Cave, N. C.

Living Church Correspondents

The Ven. J. H. Townsend, archdeacon of Southern Colombia, is now correspondent for THE LIVING CHURCH in the Panama Canal Zone. Address: Box 2011, Ancon, C. Z.

CHURCH ARMY Captain Luther Williams commissioned* (left).

*Left to right, standing: Bishop Hobson, Fr. Moore, the Rev. William B. Key, Capt. Nussbaum.

CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



SAN FRANCISCO, CALIF.

MOVEMENT OF CHRIST THE KING
v. Weston H. Gillett; 261 Fell St. nr. Gough
v. Francis Kane McNaul, Jr.
Sun Masses 8:30, 11 (High & Ser); 9 MP; Daily
30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
Fri HH 8; C Sat 4:30 & 7:30 by appt.

FRANCIS' San Fernando Way
v. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ANDREW'S 2015 Glenarm Place
v. Gordon L. Graser, v.
Sun Masses 8:30, 11, Ch S 9:30; Daily Masses
30 ex Mon 10; Thurs 7; HH & C Sat 5-6
close to downtown hotels.

WASHINGTON, D. C.

PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Low Mass, daily ex Sat, 7; Tues 7 & 9:30; Thurs 7
12; Sat 12; C Sat 5 to 6 & by appt

CHICAGO, ILL.

BARTHOLOMEW'S Rev. John M. Young, Jr. r
120 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

DECATUR, ILL.

JOHN'S Rev. E. M. Ringland, r
Church & Eldorado Sts.
Sun 7:30 HC, 10:30 Cho Eu & Ser, Ch S 9:30 &
9:30; Daily 7:15 MP, 7:30 HC

EVANSTON, ILL.

LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; also Fri
Regium 7:30; MP 9:45; 1st Fri HH & B 8:15;
Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

MICHAEL AND ALL ANGELS 20th and St. Paul
v. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

CARNATION Rev. Clark L. Attridge, D.D.
9331 Dexter Blvd.
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

ATLANTIC CITY, N. J.

JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &
D 10:30 HC

BROOKLYN, L. I., N. Y.

JOHN'S ("The Church of the Generals")
10th St. & Ft. Hamilton Pkwy.
v. Theodore H. Winkert, r
Sun 8, 9:30 HC, 10:15 & 11 MP; 1st Sun HC 11,
2nd Sun HC 10:15, 7:45 Youth Service, 8:15 EP;
Wed & Saints Days 7:30 & 10 HC

Key—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate; d,
deacon; EP, Evening Prayer; Eu, Eucharist; Ev,
Evangelist; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
v, vicar; YPF, Young People's Fellowship.

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.
Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Low Mass 8; Children's Mass 9:30, MP 10:45;
Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs
10; C Sat 7:30-8:30 & by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed);
HC; 8:30 MP, 5 EP. Open daily 7-6.

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr.
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-
day HC: Wed 8, Thurs & HD 10:30

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;
Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C Sat 2-5, 7-9

ST. THOMAS' Rev. Rolif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 1st & 3d Sun HC, 4 EP;
Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11;
Noon-day, ex Sat 12:10

NEW YORK CITY (Cont'd.)

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Rev. Robert W. Fay, D.D.
Broad & Third Streets
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening,
Weekday, Special services as announced.

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30;
Sung Eu & Ser 11, Nursery School 11, Cho Ev 4;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7,
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M.
Chapman; Rev. E. Laurence Baxter
Sun: 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed &
Fri 7:15 & 10:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r
Sun 8 HC, 11 MP; HC Wed & HD 11, Fri 7:30

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays: 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NOTICES

RESOLUTION

TESTIMONIAL OF THE CONVENTION OF THE DIOCESE OF NEW JERSEY TO THE HONORABLE FREDERIC M. P. PEARSE, CHANCELLOR OF THE DIOCESE, UNANIMOUSLY ADOPTED AT ITS SESSION ON MAY 8, 1951

The Honorable Frederic M. P. Pearse, Chancellor of the Diocese of New Jersey, is about to conclude a record of service to the Church in and through this Diocese which has never been surpassed and seldom if ever equalled, taking into account the versatility of his talents employed, the number of years of his service, and the quality of that service.

This is a striking example of the very great good which can be rendered to the Church by a member of the Lay Priesthood of Christ, provided one has the gifts, consecration and perseverance manifested by Mr. Pearse.

Frederic M. P. Pearse is the son of the late Rev. Henry M. P. Pearse (May 8, 1843—January 19, 1920) and Harriet B. (Hulm) Pearse. His father was ordained deacon in 1880 and ordained priest in 1882 by Bishop Frederic Dan Huntington of Central New York. After eight years of service in that Diocese, he became Rector of Christ Church, South Amboy, New Jersey, which he served with ability and devotion for twenty-five years (1888-1912), and where he was greatly beloved. At the age of seventy, he resigned that rectorship and spent the rest of his life, as health permitted, in diocesan missionary work under the Archdeacon of New Jersey until his death in 1920—just four months short of 77 years.

Here is impressive proof of the fact that the good which a man does, lives after him, and is not "interred with his bones." The same ability and consecration of the father, shown in the Ministerial Priesthood of Christ, has been manifested in the Lay Priesthood of Christ by his son.

After graduating from St. Paul's School, Concord, New Hampshire, Frederic Pearse studied law and was admitted to the bar. In that profession he attained distinction as a trial lawyer, especially in the Federal Courts, and rendered special service to both State and Nation, having been named, as Secretary to the Governor of New Jersey, the late Honorable George S. Silzer, 1923-1926; and to the Nation, as Assistant United States Attorney.

PAROCHIAL SERVICE

As soon as Mr. Pearse took up residence in Metuchen, New Jersey, he immediately became active in the work of St. Luke's Parish. He taught in the Church School, he sang in the choir, he directed the choir, he served as vestryman and as a lay reader. By officiating in this latter office, the rector was always able to have a vacation with a good conscience, knowing that the worship of God was being maintained in his parish church.

In 1907—44 years ago—Mr. Pearse began representing his parish as a delegate to the Diocesan Convention. At that time, St. Luke's Church, Metuchen, had only 171 communicants and annual receipts of only \$2,732.46. Today, it has over 600 communicants and annual receipts of \$15,000.00.

DIOCESAN SERVICE

1. As a Delegate to the Diocesan Convention

Mr. Pearse's long service of 44 years as a delegate to the Diocesan Convention from his parish, coupled with his legal ability, gave him an unrivalled knowledge of the operations of the legislative body of this Diocese, and of its Constitution and Canons. Any of us here have seen him in action, and all of us know well how much the Diocese owes to him on this score, especially as a member of the Diocesan Committee on Constitution and Canons.

2. As Secretary of the Standing Committee

Mr. Pearse was first elected a member of the Standing Committee of the Diocese in 1927, and his service thereon has totalled 24 years.

Two years later, in 1929, the Committee itself elected him their secretary. So many canonical and legal problems arose in the work of this Committee that the services of a competent lawyer are invaluable, if not indispensable. As secretary, Mr. Pearse has been its most important member for 22 years, and more because of him than of any other one member it has been able to discharge its responsibilities with wisdom, efficiency and dispatch.

3. As Chancellor of the Diocese

When the Diocesan Convention convened on May 7, 1935, the Bishop of New Jersey, the Rt. Rev. Dr. Paul Matthews, announced the appointment of the Hon. F. M. P. Pearse as Chancellor of the Diocese, and invested him with the chain of the office.

The present Diocesan, the Rt. Rev. Dr. Wallace John Gardner, has reappointed Mr. Pearse with glad consent of the Standing Committee each year thereafter. Mr. Pearse's service in this office has therefore totalled 16 years.

Those who have had cases before the Bishop's Court know how well the minds of the Bishop and the Chancellor have meshed in knowledge, justice and mercy.

The Chancellor of the Diocese is not expected to be a parish counselor, but many of the clergy, having had no parish lawyer with the requisite knowledge to turn to, have often—perhaps too often—sought counsel in their parochial problems from Chancellor Pearse. Invariably, as they can testify, he has been both kind and generous in helping them as far as he was able.

SERVICE TO THE NATIONAL CHURCH

Mr. Pearse was first elected a deputy to the General Convention of 1925 and has been re-elected every triennial Convention since, including that of 1949—making nine in all.

In 1931, he was appointed a member of the Standing Committee of the House of Deputies on Evangelism, and reappointed to the same committee in 1934.

In 1937 his more notable service to the National Church began as a member of the Standing Committee of the House of Deputies on Amendments to the Constitution. The importance of this Committee can be readily understood when one remembers the significant statement of the late Dr. E. A. White, the distinguished expositor of our Church law:

"The General Convention legislates in ecclesiastical matters without let or hindrance, except so far as restrained by the limitations of the Constitution."

Mr. Pearse was reappointed to this Committee in 1940 and in every General Convention thereafter. In 1943, we were told by a very able clerical member thereof that Mr. Pearse was the ablest member on it. This was given signal recognition in 1946 when the Committee elected him their chairman, and reelected him to that office in 1949.

Chancellor Pearse's knowledge, wisdom and skill in debate have always been expressed among us without arrogance, but, on the contrary, with great good humor and with a keen sense of humor which have endeared him to us. Our admiration, respect and esteem have long been merged in affection for him. We, therefore, take this opportunity to express to him our deep appreciation for what he has done and for what he is. And we thank God for His goodness in giving to the Diocese of New Jersey during these many years such an exceptional representative of the Lay Priesthood of Christ.

CLASSIFIED

BELLS AND CARILLONS

CHURCH-BELLS—Genuine tower-carillon. On exhibition Industrial fair Toronto. A—Genuine carillon of 37 finest, tuned bronze bells. B—Finest bronze Church-bells, towerlock. Famous make. Available after close of fair, Special offer, Information: Donald Beggs, 1204 Walnut St., Philadelphia, Pa.

BOOKS

WE BUY USED BOOKS. Send list or ask about our purchase plan. Baker Book House, Dept. LC, Grand Rapids, Mich.

USED AND NEW BOOKS. Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

LINENS AND VESTMENTS

FINEST IRISH LINENS For All Church Uses now available at changed rates. Also—assock cloth, Vestment Patterns, Embroid. designs, fine threads and instruction books, English and U.S. List and Samples free. Mary Fawcett Co., Box 386, Chillicothe, Mo., (Formerly Plainfield, N. J.)

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens. Made by hand. Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 Illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. MacKerrill, 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS BY THE YARD: From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values; unsurpassed quality, imported direct from Ireland. Also, transfer patterns, linen tape and Plexiglass Pall Foundations in 3" at 75 cents, 5 1/2", 6", 6 1/2", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

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POSITIONS OFFERED

NURSE—Elderly woman, registered nurse. Live in large pleasant room. Liberal time off. Adequate salary. Apply: St. John's Home, 1222 North Cass St., Milwaukee 2, Wis.

SUPERINTENDENT—Home for unmarried mothers. Professional training or experience in social service, hospital or institutional administration desirable. Position may be combined with that of nursing supervisor if nurse experienced in obstetrics and pediatrics is available. Salary dependent on experience. Reply to: Mrs. Hollis Gray, 41b University Heights, Burlington, Vermont.

YOUNG UNMARRIED MAN to teach Biology and Chemistry and coach football. Must be Churchman. Reply Box P-576, The Living Church, Milwaukee 2, Wis.

NEW YORK CITY Fire Insurance Company wishes to secure services of experienced appraiser with fire insurance knowledge. Travel required. Excellent opportunity for right man. Reply Box C-580, The Living Church, Milwaukee 2, Wis.

NEW YORK CITY Fire Insurance Company wishes to secure services of accountant with fire insurance knowledge. Excellent opportunity for right man. Reply Box C-581, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

SUMMER SUPPLY as organist-choirmaster for July and/or August in New York City, Long Island or Eastern New Jersey. Jerald Hamilton, Grace Cathedral, Topeka, Kansas.

ORGANIST-CHOIRMASTER and school teacher, male, 35, married, desires position in an active church and school set-up. Experienced in adult and children's choirs. Churchman. Reply Box J-577, The Living Church, Milwaukee 2, Wis.

MANHATTAN EPISCOPAL Organist-Choirmaster, Churchman, college graduate desires change. New York City or commuting same, taking accommodations. Reply Box G-571, The Living Church, Milwaukee 2, Wis.

EXPERIENCED Woman Teacher, Elementary Grades. Excellent References. September 1951. Reply Box M-579, The Living Church, Milwaukee 2, Wis.

EDUCATED CHURCHWOMAN wants position as companion housekeeper or secretary. Can drive references. Reply Box R-578, The Living Church, Milwaukee 2, Wis.

PRIEST, Prayer Book Churchman desires work. Reply Box R-568, The Living Church, Milwaukee 2, Wis.

ORGANIST, CHOIR DIRECTOR, school music teacher with M.S. and eleven years experience desires opportunity for teaching in Church School and position as organist and choir director. Reply Box W-572, The Living Church, Milwaukee 2, Wis.

RELIGIOUS ORDER

WANTED—Men interested in founding a religious order. Contact J. H. Griffin, 2615 Roselyn Trail, Long Beach, Michigan City, Ind.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside, Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

WANTED

ENGLISH CLERGYMAN on visit to United States, anxious purchase second hand wire or tape recorder. Contact: H. S. Weeks, c/o Grace Line, 10 Hanover Square, New York 5, N. Y.

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THE LIVING CHURCH